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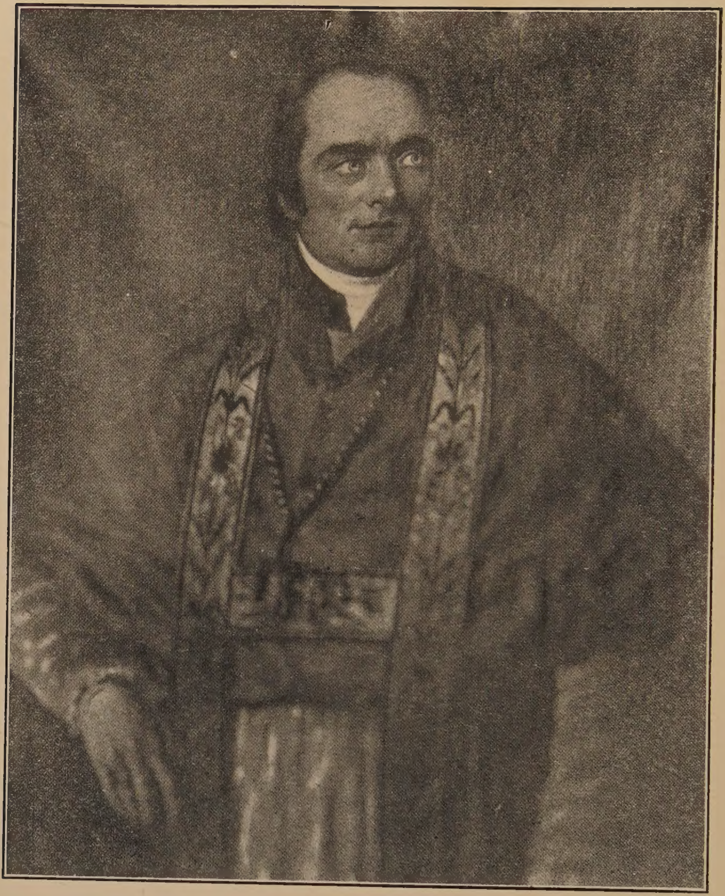
WORKS OF
THE RIGHT REVEREND JOHN ENGLAND



THE RIGHT REVEREND JOHN ENGLAND, D.D.

(From the oil painting at Charleston, S. C., made from life by Mother Charles.)

THE WORKS OF THE RIGHT REVEREND

JOHN ENGLAND

FIRST BISHOP OF CHARLESTON

Edited with Introduction, Notes, and Index
under the direction of

The Most Reverend Sebastian G. Messmer
Archbishop of Milwaukee

With Portraits

Volume VII

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PART VI

ADDRESSES

ADDRESS BEFORE CONGRESS

DELIVERED IN THE HALL OF THE HOUSE OF REPRESENTATIVES OF THE CONGRESS OF THE UNITED STATES, IN THE CITY OF WASHINGTON, ON SUNDAY, JANUARY 8, 1826.

I cannot send out the following pages without stating the manner in which their publication has been caused. This will, I trust, excuse the many imperfections which must be discovered by those who peruse them.

Duty called me for a few days to the city of Washington, and some of my friends were kind enough to procure from several members of Congress the expression of their wish that I should preach for them. Having the permission of the Archbishop of Baltimore to do duty in his diocess, and having been permitted by the chaplain of the House of Representatives to occupy his place, I consented.

Being well aware that some of the topics treated in the following pages, were not generally well understood in the United States, from the want of opportunity, and that amongst some of the best informed, and the best disposed citizens, I had frequently found serious mistakes as to the tenets of the Roman Catholic Church in their regard; I believed I would be abiding in the promotion of good feeling and harmony by using the opportunity thus given to me, in fairly explaining those mistakes. I therefore took them up in the order in which they appear.

After the discourse, my friends informed me that I had given satisfaction, and on the next day I received the following note from a number of members of Congress, with no one of whom, I believe, I had the honour of an acquaintance. Mr. Condict informed me that it was the result of accidental conversation amongst some of the gentlemen who have signed it, and I must take this opportunity of making to him my acknowledgments for his kind communications.

WASHINGTON, Jan. 9, 1826.

To the Right Reverend Bishop England.

Sir:—We were gratified in hearing the discourse delivered by you yesterday, in the Representatives' Chamber, and our gratification would be much increased by perusing it.

If not inconsistent with your views, we would respectfully solicit its publication, in such manner as may be most agreeable to yourself.

Very respectfully,
Your obedient servants,

Ebenezer Tucker, N. J., Joshua Sands, J. Sloane, Joseph Vance, C. A. Wickliffe, Ky., Ecoch Lincoln, Adam Alexander, Tenn., William McLean, Samuel Swan, N. J., D. Trimble, Lewis Condict, N. J., Aaron Hobart, Mass., Thomas Whipple, N. H., James Wilson, Penn., B. Bassett, A. Stewart, George Wolf, G. Mitchell, H. R., Md., William Burleigh, Phineas Markley, Noyes Barber.

To this very kind application, I sent the following answer:—

Jan. 9th, 1826.

To the Hon. Messrs. Condict, Hobart, and so forth.

Gentlemen:—I have just received your very flattering request, that I should publish the sermon which I delivered yesterday in the Hall of Representatives.

I should very gladly comply immediately therewith if it were in my power. But I have not written, nor have I taken a note of my discourse.

I understand that some gentleman who was present took notes. I shall endeavour to discover if such was the fact, and with the aid of his manuscript, I should easily be certain of being substantially correct. Otherwise I should only be able to give such an outline of my argument as would bear a similarity to what I delivered.

My duties call me hence immediately. But I shall do what lies in my power to meet your wishes.

I have the honour to remain, gentlemen, with respect and esteem,
Your obedient, humble servant,
JOHN, *Bishop of Charleston.*

BALTIMORE, Jan. 16th, 1826.

As I was obliged to leave Washington, I requested of a friend to procure for my inspection and correction, the copy made out from the notes of the gentleman who I was led to believe took them, but on Thursday I was informed that no notes had been taken. And as my delay in this city was to be very short, and my desire to comply with the request sincere, I lost no time in putting my recollections of what I had preached in writing. I believe the following pages will be found substantially correct; and this simple narrative will, I trust, plead my excuse for much defect of style, and want of decoration, as I was not able to wait to revise what I have thus sent to press, more to gratify my friends than to exhibit myself.

JOHN, *Bishop of Charleston.*

THE ADDRESS

My Brethren:—The peculiar circumstances in which I find myself placed in this respectable assemblage, are to me the cause of some embarrassment; for I look upon the situation in which I stand, to be one of extreme delicacy. I am the minister of a religion professed by a minority of our citizens; standing, by the permission of the pastor of a different communion, in accordance with the wish of some of my friends and their associates, members of the legislature of this nation, to address you upon the subject of religion. Whilst I know that I ought to speak freely, I also feel that I should avoid any unpleasant reference to those differences which exist between persons professing Christianity, except where the necessity of the case would demand such reference. And I am fully aware, that as I am the first clergyman of the church to which I belong, who has had the honour of addressing you from this chair, it must be generally expected that I would rather speak upon some of the peculiarities of my own faith, than content myself with giving a discourse upon any general topic, that as being common to all, would be to you matter of no special interest.

But in order to arrive at the particular ground of this description, it will be necessary at first to examine the general principles of our religion; through these the avenue lies, and through that we must proceed. Upon those general principles, I presume, I shall be found to accord with the great bulk of my auditors; though I cannot hope that they will all agree with me in my details, or rather, in my conclusions. I shall then commence, by examining what religion is; that from this examination we may arrive at the proper place for making our further inquiry.

Religion is the homage which man owes to God. This, and this only, is religion; everything is embraced in this principle; no detail is excluded from this definition. Man's duty to God is, then, religion. Thus, to know what man's duty is, we are brought to examine his nature—that nature is two-fold—spiritual and corporeal—the spirit superior to the body, more perfect than the body: the first duty of a religious man is to worship God, who is a spirit, in spirit and in truth. But to know how this spiritual worship is to be paid by man to his Creator, we must learn of what man's spirit consists, or rather we must see what faculties it embraces. The first faculty of the soul is the understanding, by which we discern truth from error. Man is bound to worship God by his faculties; his leading duty is, then, to worship God with his understanding; and the great province of the understanding being to discriminate between truth and error, man's primary religious obligation is to labour for the discovery of truth, and to adhere to what he shall have thus discovered. Truth and falsehood are not, therefore, matters of indifference—man's obligation is to adhere to truth, and to reject falsehood; the exertion of the understanding for this purpose is then our first, our highest duty: to neglect this is criminal. This investigation for the discovery of religious truth, is the duty of every human being; each person is bound to inquire to the best of his power; and he who neglects or overlooks his obligation is inexcusable.

But it is not enough that the understanding is enlightened. It is not for the mere object of being acquainted with speculative truth, that he should inquire. The second faculty of the soul is the will: its determinations are formed with perfect freedom: generally upon the knowledge which has been acquired: hence, the discovery of truth should be pursued, for the purpose of regulating the determinations of the will; and the homage of this faculty is paid to the Creator, by continually determining to act according to the law of reason, as it has been discovered after sufficient inquiry.

Moreover, we feel within ourselves, and all mankind testifies to a similar experience, that after such a result we do not always act as we have determined. The allurements of the world in which we live, mutual example, and a variety of affections, desires, and passions, interfere between the determinations of the will, and the carrying of those resolutions into effect. But it is our duty to withstand those allurements, not to be misled by example; to regulate our affections and desires, to keep our passions in subjection to our reasonable determinations, and thus to do in all things the perfect will of God, which must accord with the great rule of reason.

Man is not wholly a spirit; he is also a material being; having a body, and living in a visible world, where his fellow creatures are also in bodily existence: he owes to his Creator external homage with that body, as well to pay to the author of his whole being the worship of all its parts, as to give evidence to others that will, at the same time, satisfy them of his acting with due respect to the Great Father of all, as also to excite his brethren to religion, by his own good example.—Pure, unbodied intelligences who worship before the throne of the Most High, in spirit and in truth, pay the homage of their whole being in mere spiritual adoration, because they are altogether and exclusively spiritual in their nature. Man, made less than the angels, bears about him a body which he has received from the Creator of his soul—the dissimilarity of their natures destroys the analogy by which it might be sought to establish, that his worship should be in all things similar to that paid by a spirit having no material parts joined in his nature.

The plain result of these considerations must be, that it is our duty to exert our understanding for the discovery of truth, to frame the determination of our will according to ascertained truth, and to carry those determinations into effect, to bring our affections into accordance with reason, to keep our passions under proper restraint, and to pay to God external homage. This is what we call natural religion; for it is what nature and reason exhibit as our duty.

If God never revealed his will to man, we should have those great principles only for our guidance to the fulfilment of our obligations to our Creator. But two questions naturally present themselves to us; did God ever make special communications to any of our race? And if he did, could such revelation destroy or weaken the force of the principles of natural religion?

To the last question an immediate answer may be unhesitatingly given. No revelation made by God can destroy or weaken the force of those principles. On the contrary, such revelation must not only be in accordance with them, but would tend rather to strengthen them, and to give more precision to their application. God, the eternal truth, cannot be inconsistent with himself. Truth cannot be contradictory to truth. Human reason is a spark emanating from the great fire of eternal truth; though extremely limited, yet it has proceeded from the infinite Deity: its slender ray may too often imperfectly exhibit what lies around us in the dark labyrinth through which we journey to the grave; and the same objects would be more fully exposed to view, and more distinctly understood, if the effulgence of the Godhead poured its brilliant flood around. The objects then, by either light, would still continue unchanged, though their appearance would in each case be materially altered. What human reason clearly and fully discovers cannot be known otherwise by the intelligence of God, and his testimony by revelation would still accord with his testimony by human reason; but too frequently we are disposed to conclude, that we are well acquainted with what we very imperfectly know, and we assert that reason testifies where it does not. Hence there is created an apparent conflict between what we say our reason testifies, and what we state that God reveals. But the great duties of natural religion are equally enforced by both. If we should find that God did make a revelation, there will not be anything found in that revelation to weaken the principles of natural religion. The first principle of each is, that man is obliged to exert himself for the discovery of truth. In a state of mere nature we would have only the testimony of our own reason; in a state of revelation we have the additional aid of the testimony of God. Although the one is more extensive and more perfect than the other, still there can be no conflict between them. Daily experience ought to convince us, how limited is our knowledge. Yet our pride urges us to think that we can be acquainted with even the secrets of the Godhead. We certainly are not, and cannot be bound to believe without such evidence as will be sufficient to satisfy the mind. That evidence must be the exhibition of truth to our own reason, or our perfect satisfaction that we receive the testimony of God. Without this evidence no man is bound to believe. The humblest individual who walks the earth has not been subjected by his Creator to any dominion which can enthral his intellect; he stands before his Maker as independent in his mind as does the brightest intelligence which scans the perfections of the Diety, and glows in the raptures of his vision. It is true that we are made lower than the ministering spirits who surround the throne of heaven. Yet we are not made subject to them. Nor is any man's mind made subject to his fellow man. But we all are upon this ground made originally equal; all bound to believe God when he speaks, all bound to admit his infinite knowledge, to testify to his unerring truth, and to pay the homage of our submission to his declaration. Every creature must bow every faculty before the Creator, but to the Creator alone. Thus we find the fundamental principles of revealed religion to be, that man is bound to pay to God the homage of his understanding by believing him when he makes a revelation. This belief is faith; that is, the belief upon the testimony of God, of truths or facts which unaided human reason could not discover. And since we should exert ourselves to discover truth, we cannot be excused from making the inquiry as to whether God made a revelation, and if he did what were his communications. Nor can it be to us a matter of indifference whether we take up truth or error for regulating the determinations of our will. If it was not beneath the dignity of God to stoop for the instruction of man, it cannot be a degragation for man to raise himself to learn from his Creator. It is his duty to learn and to obey. The view then given by us of revealed religion is that it consists in believing God when he teaches us, and in obeying him when he commands us, and of course adhering to his institutions.—Whatever is the necessary consequence of this great principle we say is religion. Anything which is not embraced in this, is not religion. It may be superstition, it may be fanaticism, it may be infidelity, it may be folly; but it is not religion.—Faith then is not folly, it is not abject slavery of the mind, it is not visionary fanaticism, it is not irrational assent to unintelligible propositions; but it is believing upon the testimony of God what human reason could not discover, but what a provident and wise Deity communicates for the information of our minds and the direction of our will.

And surely there are a multitude of truths which are known to God, and whose discovery is yet beyond the reach of our limited faculties! We are surrounded by mysteries of nature; we observe innumerable facts, not one of which has yet been explained, and many of which would be almost pronounced contradictions, although known to be in coexistence—man is himself a mystery to man—yet the God who formed his body, and created his soul, plainly sees and distinctly understands all the minute details of the wonderful machine of his body; and is well acquainted with his vital principle: the nature and essence of the soul are within his view. He is lifted above the heavens; his days are from eternity to eternity: he pervades all space; his eye beholds the worlds which roll in the firmament, and embraces the infinite void; all things which exist are exposed to his vision; whilst man, the diminutive speck upon a spot of creation, scarcely distinguishes the objects which dimly show within his confined horizon: shall he presume to say that nothing exists beyond the narrow precincts of his temporary prison? Or, if the God of heaven declares some of the riches which lie scattered through his works: if he vouchsafes to inform us of his own nature, or of ours, that our relations may be more specifically understood; our hopes more clearly founded; our zeal better excited; our determinations better regulated; and our acts be more suitably, and simply, and satisfactorily directed, shall stunted little man presume to say that perhaps he is deceived, because he has only the testimony of God, but not the testimony of his own reason? Does not his own reason tell him that God neither can be deceived, nor can he deceive his creatures? Thus his own reason informs man, that the testimony of God, making a revelation, is the very highest evidence of truth—the surest ground of certainty.

It might sometimes happen, that what is found to have been testified by the Deity, contradicts what would appear, to some individuals, to have been ascertained by the process of their own reasoning. Our principle is plain; God cannot err, man frequently has erred, and is perpetually liable to mistake. If then, we have certain proof of the declaration of the Creator, there can be no difficulty in arriving at the reasonable, the practical, the correct result: that result is again our great principle—it is the duty of man to believe God when he testifies; and the simple inquiry will be regarding the question of fact, "has

God testified:" If he has, our doubts must cease; our belief is demanded by reason and by religion. Indeed, they are never opposed to each other; upon patient inquiry they will always be found mutually to aid each other. The history of the world presents to us the exhibition of the weakness of the human mind—perpetually changing its theories; perpetually adding to its stock of information; frequently detecting its own mistakes; correcting its aberrations, and proving its imbecility, whilst it asserts its strength. The eternal God, infinite in his perfections, is always the same; in him there is no vicissitude; alone, changeless amidst a changing universe; his vesture and decoration he may change, but he is eternally the same, in his knowledge as in his truth: the heavens and the earth may pass away but his word cannot fail.

We are thus brought to the simple inquiry concerning the fact of a revelation. The truth of a fact must be always ascertained by testimony: that testimony must be such as ought to be sufficient to produce conviction of truth, before belief can be reasonably required. When that sufficient testimony has been adduced, to withhold belief would be unreasonable—unreasonable rejection of evidence, where there is no question as to the revelation of God, cannot be innocent. The refusal to examine is plainly against the first principle of religion; contrary to the plainest maxims of reason. A mistake honestly made is pardonable, but the rejection of evidence must be irreligious.

In examining whether revelation has been actually made, we are met by a variety of preliminary difficulties, before we are permitted to enter upon the evidence of the fact; but I should hope that a few plain observations would easily remove them. As I give but a very imperfect outline of the ground of proof, respecting this head, my object being rather to hasten forward to some specialties regarding that particular church in which I have the honour of being a minister, than to dwell upon the general ground which is common to us all, they must be few. But there is a philosophy, which endeavours to stop our progress at this pass. Philosophy did I call it! No—I was wrong to dignify it with that appellation. It is a species of perplexing sophistry, which, clothing itself in the garb of rational inquiry, asks a thousand questions, to which neither itself nor philosophy can answer with satisfaction; they are questions which bewilder the mind, but cannot assist the understanding: they are fully sufficient to show the weakness of our reason, and to teach us to distrust ourselves because of the imperfection of our faculties; but urged too far, they might force us to conclude that we should make no exertion, because we are not omnipotent; that we should make no inquiry, because cannot elucidate all that is dark; that we can have no certainty, because there are some cases of doubt; and that we have no information, because there is some knowledge beyond our reach. That certainly does not deserve the name of philosophy which would only fill the world with doubts, and conjectures, and probabilities, instead of knowledge of fact founded upon evidence of testimony. Sophistry, having led you from your plain path and bewildered you in a labyrinth, by turns smiles at your folly, sheds the tear of mocking condolence for your degradation, and sneers at your baffled efforts to extricate yourself; but calm and dignified philosophy unfolds to you the plain evidence of facts; and having fully established the truth of the fact, draws thence the irresistible conclusion: thus leading in a way in which even fools cannot err: this is the path of religion.

I may be asked, when will man know that he has evidence of fact; and how shall he know it? There are some questions which are more plainly answered by our conviction, than by any induction. The feeling of the evidence is so strong, that we can by the very expression of the feeling, testify to others what they know, because they too feel as we do, and they know that we should, by any attempt at inductive proof, make perfectly obscure that which, without this effort, would be fully and confessedly evident. Ask me how I know that I have evidence of light being now diffused around me; how you have evidence that I now address you; how we all have evidence of our existence; who will undertake, by any process of reasoning, to produce a stronger feeling of conviction than exists by the very feeling of the evidence? Nor have we any form of expression, which would carry more conviction to the mind, than that which announces the feeling itself; each individual will know when that feeling exists within him. No speculation will aid him to the knowledge of the fact; and where the general testimony of mankind is given to the existence of this feeling, it cannot have an intimate connexion with truth. If it had not, the God who formed our nature, such as it is, would have placed us under a delusion from which we could not be extricated: and the assertion of this not only would destroy every criterion by which truth could be distinguished from error, but would be blasphemy against the Creator of the universe.

Let us come to view how we ascertain the fact of revelation. If there is any special work which is so peculiarly and exclusively that of an individual, as that it can be performed by no other, the fact of the existence of that work establishes the fact of his presence; and if his presence is a testimony by him of his concurrence in declarations then made, he is responsible for the truth of those declarations. We believe miracles to be works above the power of created beings, and requiring the immediate presence and agency of the divinity, and given by him as the proof of his commission to the individuals or societies whom he makes witnesses to men of truth revealed by him. The feeling of the miracle being evidence of his presence for this purpose, is so general, and its testimony so fully given by the human race, as well by their spontaneous declaration as by their whole course of conduct, that it would argue in our Creator himself a total disregard for man's information, if he permitted its existence during so many centuries, and with such inevitable results, unless it were a criterion of truth. The same consequences would necessarily follow from a permission, on the part of God, of a general delusion of mankind as to the species of works that were miraculous. When the feeling generally existed, and was acted upon most extensively during a long series of ages, that works of a peculiar description were emphatically miracles, and that the performance of those miracles was an undoubted proof of God's presence to uphold the truth of the declarations made in his name by the agents or the instruments used in these works: the Author of our nature would be chargeable with aiding in our delusion, if he did not as he could, and as his perfections would demand, interfere to correct the error.

Our next observations must regard the quantity of testimony which would be required to prove one of those miraculous facts. The assertion has sometimes been made, that more than usually would suffice for establishing an ordinary fact, would be necessary to prove the existence of a miracle. We altogether dissent from this position. The facts, in the one case, are precisely as obvious to examination as in the other. Strange as the assertion which I am about to make, will probably appear to many who have honoured me with their attention, I plainly say that it will be found, upon reflection, that there is far less danger of deceit or mistake in the examination of a miraculous fact, than there is in one of ordinary occurrence. The reason is simple, and I believe natural and evidently sufficient. The mind is less liable to be imposed upon, when its curiosity is greatly excited, and when its jealousy and suspicions are awakened, than when it is prepared to expect and to admit what it is daily, perhaps hourly, in the habit of expecting and admitting. Ordinary events excite no curiosity, create no surprise, and there is no difficulty in admitting, that what has frequently occurred, occurs again; the statement of such an ocurrence will easily pass; but the state of the mind is widely different, when we eagerly seek to ascertain, whether what has never been witnessed by us before, has now come under our observation, or whether we have not been under some delusion; whether an attempt has not been made to deceive us. We, in such a case, become extremely jealous; we examine with more than ordinary care, and we run less risk of being deceived or mistaken.

No person doubts the power of the Creator, the supreme legislator and preserver of the universe, to suspend any law of nature in the course of its operation, or to select some individual case which he will except from the operation of that law, and during his own pleasure. The question can never be as to this power, as to the possibility of a miraculous interference; but it always must regard the fact, and that fact must be established by testimony, and without the evidence of testimony, no person who was not present can be required to believe. There does not, and cannot exist, any individual or tribunal, with power to require or command the humblest mortal to believe without evidence.

There is no place in which the rules of evidence are better understood, or more accurately observed, than in our respectable courts of law. Permit me, for the moment, to bring your attention to one of those cases which frequently presents itself to the view of our citizens. There stands a citizen charged with the murder of his fellow-man. Long experience, deep study, unsullied purity, calm impartiality, and patience for investigation, form the judicial character; they are found upon the bench. Steady integrity, the power of discrimination, the love of justice, a deep interest in the welfare of the community, and the sanction of a solemn pledge to heaven, are all found in the jury; the public eye is upon them, and the supreme tribunal of public opinion, after an open hearing of the case, is to pronounce upon the judges and the jurors themselves. The life or death, the fame or infamy of the accused lies with them, and is in their keeping, at the peril of their feelings, their character, their conscience, and their souls. The decision must be made by the evidence arising from testimony, and that the testimony of men, and those men liable to all the weakness and all the bad passions of humanity; yet here, in this important case, a solemn decision must be made. That jury must be satisfied, that the person now said to be dead was living, that he is now dead, that the change from life to death was produced by the act of their fellow-citizen now arraigned before them; that this act was done with sufficient deliberation to proceed from malicious intent; that for this act he had no authority; he who was deprived of life being a peaceable person, under the protection of the state. In this there is frequently much perplexity, and little testimony, and that testimony frequently regarding not the substantial ingredients of the crime, but establishing facts, from which those that form the ingredients are only derived by inference. Still, we find convictions and executions, and the jury, with the approbation of the bench, and the assent of the community, unhesitatingly put on solemn record their conviction of the truth of facts which they never saw, and of which they have only the testimony of their fellow-men; and upon this testimony, society agrees that property, liberty, life, and fame shall all be disposed of, with perfect assurance of truth and justice.

I will now suppose that court constituted as I have described, and for the purpose of ascertaining the fact of murder. A number of respectable witnesses depose to the fact of the person stated to have been slain having been alive: they were in habits of intimacy with him, were his companions during years, some of them have seen his dead body, in presence of others who also testify to their having seen and examined that body; those last were present when the prisoner, with perfect deliberation, inflicted a wound upon the deceased. There can be no doubt as to the identity of the deceased, and there is none as to the identity of the prisoner. A number of physicians testify their opinion as to the wound so given, and which they examined, being a sufficient cause of death. The accused produces no authority for his act; there has been no process of law against the deceased, who was a peaceable and well-conducted citizen. How could that jury hesitate? They must, painful as is the task, they must consign the unfortunate culprit to the just vengeance of the law; the judge must deliver him to the executioner, and the public record of the state must exhibit his infamy. Life and character must both disappear; they are swept away by the irresistible force of evidence, founded upon human testimony. The widow must hang her head in shame; in the recess of her dwelling she must sit in lonely, disconsolate, unsupported grief; the orphans blush to bear their father's name; the brothers would forget their kindred; and perhaps even gray hairs would gladly bow still lower, than, compelled by grief and years, to court the concealment of the grave.

Yet, still, when a fact becomes evident from the examination of testimony, we must yield our assent to that fact, without regarding its consequences.

Let me continue my supposition. Before the dissolution of that court, whilst it is yet in session, that jury still occupying their seats—a rush is made into the hall—the same identical witnesses appear again; but they are accompanied by the deceased, now raised to life. They testify, that, as they were departing from the court, a man, whom they produce, proclaimed that he was commissioned by the Most High to deliver his great behests to his fellow-men; and that to prove the validity of his commission, he summoned them to accompany him to the tomb of that man whose death they had so fully proved, and that by an appeal to heaven for the authenticity of his commission, that man should revive. They went—they saw the body in the grave—the claimant upon heaven called upon the eternal God to show that he had sent him to teach his fellow-men—he calls the deceased—the body rises—the dead has come to life—he accompanies them to the court—he is recognised by his acquaintances—confessed by his friends—felt by the people—he speaks, he breathes—he moves, he eats, he drinks, he lives amongst them. Can that court refuse to say that it is satisfied of the fact of the resuscitation? What would any honest man think of the members of that jury, should they swear that this man had not been resuscitated by the interference of that individual who thus proves his commission? If that jury could, upon the testimony of those witnesses, find the first fact, why shall they not, upon the same testimony, find the second?

But, we may be asked, how we know that this man was dead? Probably it was only a mistake. He could not have been totally bereft of life. Ask the jury, who, upon the certainty of the fact of death, consigned their fellow-citizen to infamy and to the gallows. Shall we admit the certainty for the purposes of human justice, and quibble with our convictions to exclude the testimony of heaven? This, indeed, would be a miserable sophistry. Would any court upon such a plea, so unsupported, issue a respite from execution? An isolated perhaps, with nothing to rest upon, set up against positive testimony, resting upon the uncontradicted evidence derived from the senses, from experience, and from analogy; a speculative possibility against a substantive fact, by which the very possibility is destroyed!

Where is the cause of doubt? Where the difference between the two cases? In both suppositions the essential facts are the same—life, death—identity; the difference consists in the accidental circumstances of the priority of one to the other. The one is the ordinary transition from life to death, an occurrence which is to us most mysterious and inexplicable, but with the existence of which we are long familiar; the other a transition from death to life, not more mysterious but which rarely occurs, and when it does occur, is most closely examined, viewed with jealous scrutiny, and which excites deep interest, and to admit the truth of which there is no predisposition in the mind. The facts are precisely the same in the case of the murder and of the miracle, the accident of the priority of each alternately to the other, constitutes the whole difference. And surely if witnesses can tell me that a man who has never died shows all the symptoms of life, the same witnesses can tell me the same fact, though that man had passed from death to life. The symptoms of life are always the same, and the testimony which will establish the fact of life at one time, by proving the existence of those symptoms, will be at any time sufficient for the same purpose. The same is to be said of the symptoms of death, and of the testimony which will establish the fact by proving their existence. It may be objected that no adequate cause is assigned for this extraordinary occurrence. The answer is twofold. To be convinced of the truth of a fact, it it not necessary that I should know the cause of its existence; it suffices for me to know the existence of the fact itself, and its existence will not be the less certain though I should never be able to discover the cause. How many facts do we every day witness, whose causes are still to us inaccessible and undiscovered. Next; an adequate cause is here distinctly pointed out and referred to. He who first breathed into the nostrils of man, whom he fashioned from the dust, a living soul, is now equally powerful to call back the departed spirit to its mouldering tenement of clay.

In the Mosaic—in the Christian dispensation, what multitudes of miraculous facts attest the presence of the Deity? the revelations of heaven? During what a length of time were not those facts open to every species of examination? How favourable were the circumstances for the detection of imposition, for the exposure of fanaticism, for the ridicule of folly, if the impostor, the fanatic, or the fool had claimed to be the messenger of heaven? Thus we believe that our Lord and Saviour Jesus Christ instructed man in the doctrines of truth, had authority to prescribe laws of morality, and founded institutions to which we are religiously bound unalterably to adhere. If the miraculous facts, which establish this conclusion, are not in full evidence, I, for one, must profess that I must blot from my mind all that I have been ever led to believe was a fact of history.

A peculiarity of our religion is, that we may at any moment risk its truth or falsehood upon the truth or falsehood, of the statement of any one or the whole of a vast variety of facts. We know nothing of speculation, we know nothing of opinion. Opinions form no part of our religion. It is all a statement of facts, and the truth of those facts can at any moment be brought to the test. With this we stand or fall. Allow me to adduce one fact as an instance and an illustration.

The founder of our church, the Saviour of the world, foretold the destruction of Jerusalem, and that not a stone should be left upon another of the mighty mass of the splendid temple. One of our prophets foretold that upon the establishment of the new law which we profess, the sacrifice should cease, and never be restored in that temple. The sacrifice did cease—the city was sacked—the temple was destroyed:—the Christians proclaimed that the temple would never be rebuilt, the sacrifice would never be restored. The Roman emperor Julian, having apostatized from the faith, was determined to humble the church from which he had deserted, and by establishing one fact to defeat their prophecy, to prove the delusion of the Nazarenes or Galileans, as he termed the Christians. With the wealth of the Roman empire, the power of his sceptre, the influence of his place, and the devotion of the most zealous people under heaven, he made the attempt. The whole Jewish people, animated with love of country and of religion, cheered by their neighbours, urged on by their emperor, flattered by his court, undertook the work, they rooted up the old foundations of the temple, until indeed there was not left a stone upon a stone: they prepared to rebuild; but history testifies their disappointment. Cyril of Jerusalem, a bishop of our church, and Ammianus Marcellinus, the emperor's historian, a Christian and a pagan, together with a cloud of other witnesses, inform us of their discomfiture. Centuries have elapsed. The prophecy and the attempt are both on record. To-day we say, as our predecessors said then, "Build that temple, offer one sacrifice according to the Mosaic rites within its walls, and we acknowledge our delusion." But we cannot, for any speculative opinions of philosophers, abandon the evidence of miracles, of prophecy, and of history united.

My brethren, I come now to a new part of my subject. We have seen that our blessed Saviour Jesus Christ made a revelation to the human race: our next and very natural inquiry must be, to discover how we shall ascertain what that revelation is. This is the place where we arrive at the essential distinction between the Roman Catholic Church and every other: it is, indeed, upon this question the whole difference turns; and to this it must be always brought back. The doctrine which, as a prelate of that church, and from my own conscientious conviction, I preach, differs very widely indeed from what is generally professed and acted upon by the great majority of our citizens, and by a vast portion of the respectable and enlightened assemblage which surrounds me. I shall state our doctrine fully upon this head; but I do not feel that it would be correct, or delicate on my part, to enter at present, upon the field of polemics for its vindication. Still it will be permitted that I give an outline, imperfect and defective it must be, for the cause which I have assigned, of the reasons for that faith which is in us.

And here let me assure you, that if, in the course of my observations, any expression should escape from me that may appear calculated to wound the feelings of those from whom I differ, that it is not my intention to assail, to insult, or to give pain; and that I may be pardoned for what will be in truth an inconsiderate expression, not intended to offend. Neither my own feelings, nor my judgment, nor my faith, would dictate to me anything calculated to embitter the feelings of those who differ from me—merely for that difference. My kindest friends, my most intimate acquaintance, they whom I do, and ought to esteem and respect, are at variance with my creed; yet it does not and shall not destroy our affection. In me it would be ingratitude; for I must avow, and I do it most willingly, that in my journeys through our states I have been frequently humbled and abashed at the kindness with which I have been treated. I came amongst you a stranger, and I went through your land with many and most serious and unfortunate mistakes, for which you were not blamable, operating to my disadvantage. If a Roman Catholic bishop were in truth what he is even now generally supposed to be, in various parts of this Union, he should not be permitted to reside amongst you; yet was I received into your houses, enrolled in your families, and profited by your kindness—I have frequently put the question to myself whether, if I had similar impressions regarding you, I could have acted with the like kindness; and I must own, I frequently doubted that I would. It is true, you laboured under serious mistakes as to what was my religion, and what were my duties and my obligations. But you were not yourselves the authors of those mistakes; nor had you within your reach the means of correcting them. I feel grateful to my friends who have afforded me this opportunity of perhaps aiding to do away those impressions; for our affections will be more strong as those mistakes will be corrected; and it must gratify those, who, loving the country, behold us spread through it, to be assured, that we are not those vile beings that have been painted to their imaginations, and which ought not to be allowed existence in any civilized community.

Upon our principles, my brethren, we must not speculate; we must always keep our eye steadily upon facts. The wisest man might be misled in speculation; might make great mistakes in forming opinions; but if he has evidence of a fact, he has ground upon which he can rest with certainty; and the inevitable consequence of that fact produces certainty also: let us then look for facts, instead of hazarding conjectures, or maintaining opinions.

It is a fact, that our blessed Redeemer did not write his communications: it is equally certain, that he neither gave a command, nor a commission to have them written. It is a fact, that his religion was fully and extensively established before any part of the Scriptures of our new law was committed to writing. We therefore believe it to be evident that our religion was not established by the dissemination of writings.

We have abundant testimony to show that our blessed Redeemer, besides having publicly taught the people, selected a few persons whom he more fully instructed, and duly authorized to teach also. They were his companions during life, and after his death they were the promulgators of his doctrine. Their commission from him was not to become philosophers, discussing what was probably the nature of God and the obligation of man, and examining what means they would esteem to be most likely to lead mankind to eternal happiness; but they were constituted witnesses to others, to testify what the Saviour revealed to them, and to speak of positive facts with undoubting certainty,—and to state what he actually told, what he precisely commanded, what he positively instituted, and for what purpose, and what were to be the consequences: all this was matter of fact testified by witnesses, not discovered by disquisitions of philosophy. The teachers were not to add, they were not to diminish, they were not to change; the perfection of the revelation consisted in preserving the account purely unchanged. We find it is a fact that others were added to the commission of teachers; the very nature of the case exhibited the necessity of such addition, because the original commissioners would not suffice for the multitude to be taught. Natural reason pointed out the course which testimony shows us was followed. They who were originally constituted by the Redeemer to form the teaching tribunal, selected those whom they found best instructed, and being satisfied of their integrity by the testimony of those who had long known them, they were themselves judges of their full acquaintance with the truths which were to be taught, and of their ability; they ordained them as fellow-witnesses, extended to them the power of the commission, and thus in every city were chosen faithful men, who might be fit to teach others that form of sound words which had been committed to themselves before many witnesses; the people who hear the testimony of the first teachers were also capable of observing if any deviation had been made by their successors. Those first teachers and their associates were scattered abroad widely through the world, but in all places they taught the same things, for truth could not be contradictory. Some persons sought after novelties, and separated from the great body, which itself remained united in government and in doctrine, though widely scattered through the world. Those isolated and independent divisions followed each some theory of its own, having some peculiarity by which each was distinguished from the other, each judging and deciding for itself, and each claiming to have preserved the true doctrine. This state of things existed almost at the very origin of the Christian Church, and has since continued more or less extensively. It was not until the eighth year after the ascension of our Lord, or the year 41 of our era, that the first part of the New Testament was written by St. Matthew, who was one of the earliest companions of the Saviour, and an apostle. Many of the Christians had committed to writing several facts and discourses which they had learned. Many of their accounts contained much that has never reached us. Some years afterwards, St. Mark, who was not an apostle, but who was a companion of St. Peter, the president of the apostolic body, first in honour and first in jurisdiction, abridged much of what St. Matthew had written, and added much of his own, which he had probably learned from St. Peter; those books had a limited circulation amongst the Christians in some places, but highly as they were valued, they were not looked upon as the exclusive evidence of the doctrines of the Redeemer, and the very fact, which is of course incontestable, that a vast quantity of what we all now receive as his doctrine is not contained in them, but was subsequently written, renders it impossible for any of us to assume this principle. In the year 53 of our era, St. Luke, who was a physician in Antioch, and who had been occasionally a companion of St. Paul, and had conversed with many of the other disciples and apostles, began to write his gospel from the accounts collected through others, and chiefly to counteract the circulation of many erroneous accounts which were written; he probably had not seen either of the two gospels written by Matthew or Mark. About ten years after this, he wrote the Acts of the Apostles as a continuation of his history, and it it he principally confines himself to the account of the labours of St. Paul, as he was his companion, and had the opportunity of observing his proceedings. Upwards of thirty years more elapsed before St. John wrote his gospel at the request of the churches of Asia Minor, in order to testify against the errors of several persons who then troubled those churches with their speculations and imaginations. He had previously written his book of Revelations, being an obscure prophecy of some future events blended with history and vision. He had written some epistles to churches and to individuals on particular occasions. St. Paul, in the discharge of his duties, had been sometimes consulted upon particular questions, by churches which he had founded or visited; and some of his epistles are extant, in which he answers their difficulties, gives them instruction suitable to their circumstances, and makes several regulations. He also wrote on other occasions to churches, and to individuals, as did three or four of the other Apostles; some of those letters remain; we are informed, and think it not unlikely, that many more have been lost.

Thus, during the first century, it is a fact, that no such book as we now receive, called the New Testament, was used or adopted in the church as the mode for each individual or each church to ascertain what was the doctrine of Christ. The several portions of which it is composed had indeed been written, and were used, but they were not collected together, and very probably no individual had a copy of the whole. But those were not the only books of the same description which circulated, for there were very many others purporting to be gospels and epistles; and it would indeed be very difficult for any individual who desired to know the doctrine of the Redeemer, to discover it from books, in such a state of things.

Another fact is also obvious—that in this century the Apostles, and most of those whom they had associated with them in their commission, died. During their lives, they were the teachers of the doctrine; they testified what Christ had taught, and it was by reference to their tribunal it was ascertained. But a question here naturally presents itself to us. Should a difference of testimony be found amongst those teachers, it is very evident that one of them must have, to say the least, made a mistake: how was an honest inquirer after truth to know what God has revealed? It is plain, we say, that truth and error must exist in such a case, however innocent the erring party might be. And unless there were a very plain and simple mode of detecting that error, he who gave the revelation would not have provided for its preservation. And as this difference not only might exist, but did actually occur at a very early period within this same century, the evidence of truth would have been lost in the difference of testimony, and revelation would have been made useless, almost as soon as it had been given. We say that the common rule of evidence arising from testimony would have been sufficient, when properly applied, to have detected the error. That rule is: examine the witnesses fully as to the fact, and if the vast majority, under proper circumstances, will agree in the testimony, it is the evidence of truth. Our history exhibits to us, in the lifetime of the Apostles, the facts of the difference, the examination, and the decision by this rule; and also the further fact, that they who would not abide by the decision, were no longer considered as holding the doctrine which had been revealed, but as making new opinions, and substituting what they thought ought to be, instead of preserving what had always been. We then find those who continued to testify the doctrine of the Apostles holding communion with them, recognised as joined in their commission, and authorized also to extend and to perpetuate the same. Thus, although the Apostles and their associates died within this century, still that tribunal of which they were the first members survived, and at the end of this period was far more numerous and much more widely extended through the world; and it was to this tribunal recourse was had to ascertain what was the doctrine of our blessed Redeemer. Originally this tribunal consisted of Peter, and his associates, the other Apostles: —now it consisted of the successor of Peter, and the successors of the other Apostles, and of their associates through the world.

No king could say that he would regulate the doctrines for his people; no nation had authority to modify those doctrines for themselves. The perfection of religion consists in preserving the doctrines such as they have been given by God in revelation. The difference of temporal government cannot alter what he has said. Thus, there was formed but one church through many nations—one tribunal to testify in every place the same doctrine—all the individuals who taught were witnesses for or against each other—the whole body, with the successor of Peter at its head, watchful to see that each taught that which was originally delivered.

In the second century, the same system continues; similar facts present themselves to our view; the mode of ascertaining what Christ had taught was, by the declarations of this permanent body, thus continued. The books of the New Testament were, perhaps, better known and more generally read, but their circulation was comparatively limited, their authority not sufficiently developed, and they were by no means considered as the only source from which individuals, or even congregations, could draw a full knowledge of the revelations of the Saviour. It was not until after the lapse of three centuries that the members of that living tribunal, which had always been the witness of doctrine, selected the books that form the New Testament from the various other works of a similar description, which had been very freely disseminated;

and we have full evidence of the plain fact, that this tribunal had been the authoritative witness of the revealed truths from the beginning, and that it was only after a long lapse of time that body separated the writings known as the scriptures of the new law from several spurious works of little or no value, some of them even false and pernicious. And our belief is, that the mode of ascertaining the doctrine of truth originally was, and continued to be, from the testimony of that tribunal, rather than by the mere testimony of those books.

What would be the authority of those books, without the authority of that tribunal? Bring any written document into any court of justice; lay it on the table; what will it prove? Will you not first produce evidence to show what it is? You must prove by the testimony of some competent witness, the nature and authenticity of a written document, before that written document can be used. Without having been thus established, it lies useless before the court; it may be what is purports to be, but it is plain that a written or printed book may not be what it assumes in its title; a document flung upon the table of a court lies there without any use, until it is made useful by testimony besides itself. The record of a court must be proved by the officer of that court; fictions and forgeries are as easily printed or produced as are the genuine statements of truth; and it does not derogate from the value of a genuine document, to say that it needs first to be proved, for no document can prove itself.

Our doctrine then is, that in all cases of difference as to faith, between the commissioned teachers of the church, or in any such differences between others, the mode originally used will procure for us evidence of truth. The question never can be respecting opinion; it must always be concerning fact; that fact is what God did reveal. The original witnesses spread through the world testified this fact to their associates and to their successors; this testimony was thus continued. In the second or third century, the bishop in Greece could testify what had been transmitted to him; the Parthian bishop gave his testimony: the Egyptian added his; the Italian told what he had been taught; their agreement could not have been the effect of accident; the prejudices, the national habits, and the thousand accidental differences of each, made them sufficiently watchful of each other; their joint and concurrent testimony must have been full proof of the sameness of the testimony of their predecessors, until all met in the Apostles who heard it from Jesus Christ. We say, that when the great majority of the bishops united with their head, the Bishop of Rome, who succeeds to Peter, thus concur in their testimony, it is evidence of truth:

we will infallibly come to a certain knowledge of what God has revealed.[1] This is our doctrine of the infallibility of the church; and thus we believe that we will ascertain what Christ taught, by the testimony of the majority of the bishops united to their head, whether assembled or dispersed through their sees, all over the world.

Others may be of opinion, that this is an irrational—that this is an incorrect, that this is an insufficient mode. We do not view it in that light; and I may be permitted to say for myself, perhaps it might be deemed prejudice; perhaps a weakness of intellect, or a slavery of mind; to me it appears a much better mode of attaining its great object than to take up the Scriptures and decide solely for myself; better than to depend upon the authority of any individual, however learned or pious, or inspired with heavenly knowledge he might be deemed. I am not infallible; but in virtue of my place I give my testimony; I may err, but the majority of my brethren will correct that error. A few others may err; still the testimony of the majority prevails—thus individuals may separate from us, but our unity and our testimony remains. We do not profess to believe our Pope infallible.[2] We believe, that by virtue of the divine appointment, he presides amongst us, but we are fellow-witnesses with him.

But this power of decision is by its own nature extremely limited. We are witnesses to our brethren, not despots over men's minds. Our testimony must be confined to what has been revealed; we cannot add, we cannot diminish. Such is the duty of a witness, such is ours. All the popes and bishops, all the councils which have ever existed, or which may exist, have not, and cannot have the power of commanding the humblest individual to believe one particle more on the subject of revelation than what they testify God to have taught. When they exhibit what has been taught by Heaven, man is bound to believe; let them say, "besides this which God has revealed, we are of opinion that you would do well to believe this, which he has not taught, but which we think a very good doctrine." He is free to act as he may think proper, his belief would not be faith, it would be receiving the opinions of men, not the teaching of heaven; this mode of teaching is never used in our church. The decisions of our councils, are the exhibition of the original revelation, not the expression of adopted opinions: so too, the whole body of our church cannot omit to teach any revealed truth; she must teach all; she must be a faithful witness; neither adding, omitting, or changing.

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[1] Christ promised infallibility to the successors of the Apostles as well as to the Apostles themselves. But whether this promise was given in the distributive or the collective sense, is a question that cannot be well decided from the words of Holy Scripture. The ambiguity of the Bible is, however, removed by the tribunal of Tradition. Always and everywhere it has been the belief of the Church that the individual Apostles were infallible, but that their successors enjoyed the privilege of infallibility only in the collective sense and when conjoined with the Supreme Pontiff, who alone, as successor of St. Peter, is endowed with the gift of individual infallibility when he speaks *ex Cathedra.*—Ed.

[2] See Note 16, Volume III, page 391.

In our mode of examining, although we believe the founder of our church made a promise of his divine guidance to protect our body from erring, we take all the natural means which will aid in the discovery of the original fact. We not only have known the testimony of those from whom we learned, and that of those with whom we associate; but we have the records of our churches, we have the documents of antiquity; we have the writings of our ancient, and venerable, and eminent bishops and doctors, coming from every age and from every nation. We have the decisions of former councils, we have the monuments which have been erected, the usages which have prevailed, the customs which continue, and when we take up the sacred volume of the Scriptures, we collate its passages with the results which we gather from those sources. The prelates of our several nations make this examination in every quarter of the globe, each testifies what he has found in conjunction with those of his vicinity who could aid him in his research, and thus we obtain testimony of the world respecting facts in which the world is deeply interested. Can it be slavery in me to bow to the decision of this tribunal? Frequently, questions which have been long since decided in this manner are revived. Our answer in those cases is very short. ''This has been already determined.'' We are told this is limiting the operations and chaining down the freedom of the human mind. Perhaps it is. But if the proper use of the faculties be the discovery of truth, and that truth has been already discovered, what more is necessary? When investigations have been made, and results arrived at, why investigate still? You go into court to defend your property, you have your titles fully investigated, judgment is given in your favour, it is put upon record; a new litigant calls upon you to go over the same ground, will not the record of the judgment against his father protect you? Or must you, because he chooses to trouble you, burn that record, and join issue again? We quote the decisions of former times as proofs that investigation has been already made, and that a decision has long since been had. And what has once been found to have been revealed by God, cannot by any lapse of time cease to be revelation: if the fact shall have been once fully proved, that proof must be good always—if a record thereof be made, that record is always evidence.

A political difficulty has been sometimes raised here. If this infallible tribunal, which you profess yourselves bound to obey, should command you to overturn our government, and tell you that it is the will of God to have it new modelled, will you be bound to obey it? And how then can we consider those men to be good citizens, who profess to owe obedience to a foreign authority,—to an authority not recognised in our constitution,—to an authority which has excommunicated and deposed sovereigns, and which has absolved subjects and citizens from their bond of allegiance.

Our answer to this is extremely simple and very plain; it is, that we would not be bound to obey it,—that we recognise no such authority. I would not allow to the Pope, or to any bishop of our church, outside this Union, the smallest interference with the humblest vote at our most insignificant balloting box. He has no right to such interference. You must, from the view which I have taken, see the plain distinction between spiritual authority and a right to interfere in the regulation of human government or civil concerns. You have in your constitution wisely kept them distinct and separate. It will be wisdom, and prudence, and safety to continue the separation. Your constitution says that Congress shall have no power to restrict the free exercise of religion. Suppose your dignified body to-morrow attempted to restrict me in the exercise of that right; though the law, as it would be called, should pass your two houses, and obtain the signature of the president, I would not obey it, because it would be no law, it would be an usurpation; for you cannot make a law in violation of your constitution—you have no power in such a case. So, if that tribunal which is established by the Creator to testify to me what he has revealed, and to make the necessary regulations of discipline for the government of the church, shall presume to go beyond that boundary which circumscribes its power, its acts are invalid; my rights are not to be destroyed by its usurpation; and there is no principle of my creed which prevents my using my natural right of proper resistance to any tyrannical usurpation. You have no power to interfere with my religious rights; the tribunal of the church has no power to interfere with my civil rights. It is a duty which every good man ought to discharge for his own, and for the public benefit, to resist any encroachment upon either. We do not believe that God gave to the church any power to interfere with our civil rights, or our civil concerns. Christ our Lord refused to interfere in the division of the inheritance between two brothers, one of whom requested that interference. The civil tribunals of Judea were vested with sufficient authority for that purpose, and he did not transfer it to his Apostles. It must hence be apparent, that any idea of the Roman Catholics of these republics being in any way under the influence of any foreign ecclesiastical power, or indeed of any church authority in the exercise of their civil rights, is a serious mistake. There is no class of our fellow-citizens more free to think and to act for themselves on the subject of our rights, than we are; and I believe there is not any portion of the American family more jealous of foreign influence, or more ready to resist it. We have brethren of our church in every part of the globe, under every form of government; this is a subject upon which each of us is free to act as he thinks proper. We know of no tribunal in our church which can interfere in our proceedings as citizens. Our ecclesiastical authority existed before our constitution, is not affected by it; there is not in the world a constitution which it does not precede, with which it could not coexist; it has seen nations perish, dynasties decay, empires prostrate; it has coexisted with all, it has survived them all, it is not dependent upon any one of them; they may still change, and it will still continue.

It is again urged, that at least our church is aristocratic, if not despotic, in its principles, and is not calculated for a republic,—that its spirit is opposed to that of republicanism. This objection cannot be seriously urged by any person who has studied history, nor by any person who is acquainted with our tenets. Look over the history of the world since the establishment of Christianity, and where have there been republics? Have the objectors read the history of Italy? A soil fertile in republics, and most devoted to our religion! What was the religion of William Tell? He was a Roman Catholic. Look not only to the Swiss republics, but take San-Marino,—this little state, during centuries, the most splendid specimen of the purest democracy, and this democracy protected by our Popes during these centuries. Men who make the assertions to which I have alluded cannot have read history! Amongst ourselves, what is the religion of the venerable Charles Carroll of Carrollton? Men who make these assertions cannot have read our Declaration of Independence. What was the religion of the good, the estimable, the beloved Doctor Carroll, our first Catholic Archbishop of Baltimore, the founder of our hierarchy, the friend of Washington, the associate of Franklin? Have those men been degraded in our church because they aided in your struggle for the assertion of your rights, for the establishment of our glorious and our happy republics? No—they are the jewels which we prize, the ornaments of our church, the patriots of our country. They and others, whom we count as our members, and esteem for their virtues, have been the intimate and faithful associates of many of our best patriots who have passed from our transitory scene, and of some who yet view in consolation our prosperity. What is the religion of Simon Volivar? What the religion of the whole population of our republican sisters upon the southern continent? We are always assailed by speculation. We always answer by facts. Have we been found traitors in your councils, unfaithful to your trust, cowards in your fields, or in correspondence with your enemies? Yet we have been consulted for our prudence, confided in for our fidelity, enriched your soil with our blood, filled your decks with our energy; and though some of us might have wept at leaving the land of our ancestors because of the injustice of its rulers, we told our brothers who assailed you in the day of battle that we knew them not, and we adhered to those who gave to us a place of refuge and impartial protection. Shall we then be told that our religion is not the religion calculated for republics, though it will be found that the vast majority of republican states and of republican patriots have been, and even now are Roman Catholics? It is true, ours is also the religion of a large portion of empires, and of kingdoms, and of principalities. The fact is so far an obvious reason, because it is the religion of the great bulk of the civilized world. Our tenets do not prescribe any form of government which the people may properly and regularly establish. No revelation upon which my eye has fallen, or which ever reached my ear, has taught me that the Almighty God commanded us to be governed by kings, or by emperors, or by princes, or to associate in republics. Upon this God has left us free to make our own selection. The decision upon the question of expediency as to the form of government for temporal or civil concerns, is one to be settled by society, and not by the church. We therefore bind no nation or people to any special form, the form which they may adopt lies not with us, but with themselves. What suits the genius and circumstances of one people might be totally unfit for another; hence, no special form of human government for civil concerns has been generally established by divine authority: but the God of order who commands men to dwell together in peace, has armed the government which has been properly established by the principles of society, with power for the execution of the functions which are given by society to its administration; whilst it continues, within its due bounds, to discharge properly its constitutional obligations, it is the duty of each good member of society to concur in its support; and he who would resist its proper authority, would in this case resist the ordinance of the God of peace and of order, and, as the apostle says, would purchase damnation for himself. This principle applies alike to all forms of government properly established, and properly administered,—to republics and to kingdoms alike. It is then a mistake to imagine that our church has more congeniality to one species of civil government than to another; it has been fitted by its author, who saw the fluctuating state of civil rule, to exist independently of any, and to be suited to either. Its own peculiar forms for its internal regulation may and do continue to be adhered to under every form of temporal rule.

But is it not a tenet of our church, that we must presecute all those who differ from us? Has not our religion been propagated by the firebrand and by the sword? Is not the Inquisition one of its component parts? Are not our boasted South American republics persecutors still? And in the code of our infallible church have we not canons of persecution which we are conscientiously bound to obey and to enforce? Did not the great Lateran Council, in 1215, command all princes to exterminate all heretics? If, then, we are not persecutors in fact, it is because we want the power, for it is plain that we do not want the disposition.

I would humbly submit, that not one of these questions could be truly answered in the affirmative. The spirit of religion is that of peace and of mercy, not that of persecution; yet men of every creed have persecuted their brethren under the pretext of religion. The great founder of our church, at a very early period, checked this spirit in his Apostles; when some cities would not receive his doctrine, they asked why he did not call down fire from heaven to destroy them; but his calm and dignified rebuke was, that they knew not by what spirit they were led; it was the spirit of human passion assuming the garb of heavenly zeal. I know of no power given by God to any man, or to any body of men, in the Christian dispensation, to inflict any penalty of a temporal description upon their fellow-men for mere religious error. If such error shall cause the violation of peace, or shall interfere with the well-being of society, temporal governments, being established to prevent such disorders, have their own inherent right, but not a religious commission, to interfere merely for that prevention. Each individual is responsible to God for his conduct in this regard; to him, and to him only, we stand or fall. He commissioned the church to teach his doctrine,—but he did not commission her to persecute those who would not receive it. He who beholds the evidence of truth and will not follow it, is inexcusable; he who will not use his best exertions to obtain that evidence, is inexcusable; he who having used his best exertions for that purpose, and having with the best intentions made a mistake in coming to his conclusion, is not a criminal because of that mistake. God alone, the searcher of our hearts, can clearly see the full accountability of each individual upon this head,—because each person must be accountable according to his opportunities. I feel that many and serious mistakes are made by my friends in this country. I know who are mistaken, but far be it from me to say that all who err are criminal. I have frequently asked myself whether, if I had had only the same opportunities of knowing the doctrine of my church, and its evidences, that many of them have had, I would be what I now am. Indeed, it would be very extraordinary if I was. They labour under those mistakes, not through their own fault in several instances; and if the Roman Catholic Church were, in her doctrines and her practices, what they have been taught she is, I would not be a Roman Catholic. They imagine her to be what she is not; and when they oppose what they believe her to be, it is not to her their opposition is really given. To God, and to him alone, belongs ultimately to discriminate between those who are criminal and those who are innocent in their error; and I look in vain through every record, in vain I listen to every testimony of my doctrine to discover any command to persecute, any power to inflict fine, or disqualification, or bodily chastisement upon those who are in mere religious error. It is no doctrine of the Roman Catholic Church; I do not know that it is the doctrine of any church calling itself Christian; but, unfortunately, I know it has been practised by some Roman Catholics, and it has been practised in every church which accused her of having had recourse thereto. I would then say it was taught by no church; it has been practised in all. One great temptation to its exercise, is the union of any church with the state; and religion has more frequently been but a pretext with statesmen for a political purpose, than the cause of persecution for zeal on its own behalf.

Christ gave to his Apostles no commission to use the sword or the brand, and they went forth in the simplicity of their testimony, and the evidence of their miracles, and the power of their evidence, to convert the world. They gave freely their own blood to be shed for the sake of religion, but they shed not the blood of their opponents. Their associates and their successors followed their example, and were successful by that imitation. And the historian who represents the chastisements of infidel barbarians, by Christian princes, for the protection of their own people, and the security of their own property, misleads the reader whom he would fain persuade, that it was done for the purposes of religion at the instigation of those who laid down their own lives in the conversion of those barbarians. It is true, indeed, that we cannot call error truth, nor style truth error; it is true that we say there must continue to be an essential distinction between them; it is true that we cannot belie our consciences, nor bear false witness to our neighbours, by telling them that we believe they adhere to the doctrines of Christ, when they contradict what we receive as those doctrines; we cannot believe two contradictory propositions to be at the same time true. But such a declaration on our part does not involve as its consequence that we believe they ought to be persecuted. The Inquisition is a civil tribunal of some states, not a portion of our religion.

We now come to examine what are called the persecuting laws of our church. In the year 1215, at the Council of Lateran, certain heresies were condemned by the first canon; and amongst other things this canon recites as Catholic faith, in opposition to the errors of those whom it condemned, that there is but one God, the creator of all things, of spirits as well as bodies; the author of the Old Testament and of the Mosaic dispensation, equally as of the New Testament and of the Christian dispensation; that he created not only the good angels, but also the devil and the bad angels, originally coming good from his hand, and becoming wicked by their own malice, and so forth. In its third canon it excommunicates those heretics, and declares them to be separated from the body of the church. Then follows a direction, that the heretics so condemned, are to be given up to the secular powers, or to their bailiffs, to be duly punished. This direction continues to require of all bishops and others having authority, to make due search within their several districts for those heretics, and if they will not be induced to retract their errors, desires that they should be delivered over to be punished. There is an injunction then to all temporal lords to cleanse their dominions by exterminating those heretics; and if they will not, within a year from having been so admonished by the church, cleanse their lands of this heretical filth, they shall be deprived if they have superior lords, and if they be superior lords and be negligent, it shall be the duty of the metropolitan and his provincial bishops to excommunicate them, and if any one of those lords paramount so excommunicated for this negligence shall continue during twelve months under the excommunication, the metropolitan shall certify the same to the Pope, who, finding admonition useless, shall depose this prince, and absolve his subjects from their oaths of fealty, and deliver the territory over to Catholics, who, having exterminated the heretics, shall remain in peaceable possession.

This is the most formidable evidence adduced against the position which I have laid down, that it is not a doctrine of our church, that we are bound to persecute those who differ from us in belief. I trust that I shall not occupy very much of your time in showing that this enactment does not in any way weaken that assertion. I shall do so, by satisfying you that this is a special law for a particular case; and also by convincing you that it is not a canon of the church respecting any of those points in which we admit her infallibility; nor is it a canon of the church.

The doctrines condemned in this first canon originated in Syria, touched lightly at the islands of the Archipelago, settled down in Bulgaria, and spread into the south of Europe, but were principally received in the vicinity of Albi, in France. The persons condemned held the Manichean principle of there being two creators of the universe; one a good being, the author of the New Testament, the creator of good angels, and generally of spiritual essences; the other an evil being, the creator of bodies, the author of the Mosaic dispensation, and generally of the Old Testament. They stated that marriage was unlawful, and co-operation with the principle of evil was criminal. The consequences to society were of the very worst description, immoral, dismal, and desolating. The church examined the doctrine, condemned it as heretical, and cut off those who held or abetted it from her communion. Here, according to the principles which I have maintained before you, her power ended. Beyond this we claim no authority; the church, by divine right, we say, infallibly testifies what doctrines Christ has revealed, and by the same right, in the same manner, decides that what contradicts this revelation is erroneous; but she has no divine authority to make a law which shall strip of their property, or consign to the executioner, those whom she convicts of error. The doctrine of our obligation to submit does not extend to force us to submit to a usurpation; and if the church made a law upon a subject beyond her commission for legislation, it would be invalid; there would be no proper claim for our obedience; usurpation does not create a right. The council could by right make the doctrinal decision; but it had no right to make the temporal enactment; and where there exists no right to legislate on one side, there is no obligation of obedience on the other. If this was then a canon of the church, it was not one in making which she was acting within her constitutional jurisdiction, it was a usurpation of temporal government, and the doctrine of infallibility does not bear upon it.

Every document respecting this council, the entire of the evidence respecting it, as well as the very mode of framing the enactments, prove that it was a special law regarding a particular case. The only persons whose errors were condemned at that council were those whom I have described. The general principle of legal exposition restraining the application of penal enactments must here have full weight, and will restrain the application of the penalty to the only criminals brought within its view. But the evidence is still more confirmed, by the special words of definite meaning, this, and filth, which were specially descriptive of only those persons; the first by his very nature, the second by the nature of their crime; and the continued exposition of the enactment restrained its application to the special case, though frequently attempts had been made by individuals to extend its application, not in virtue of the statute, but in virtue of analogy. It would then be improperly forcing its construction to say that its operation was to be general, as it evidently was made only for a particular case.

In viewing the preamble to this council, as well as from our knowledge of history, we discover that this was not merely a council of the church, but it was also a congress of the civilized world. The state of the times rendered such assemblages not only usual but necessary; and each legislative body did its own business by its own authority; and very generally the subjects which were decided upon by one body in one point of view, came under the consideration of the other assembly in a different point of view, and their separate decisions were engrossed upon a joint record. Sometimes they were preserved distinct and separate; but copyists, for their own convenience, brought together all the articles regarding the same subject, from what source soever they were obtained. Such was precisely the case in the instance before us. There were present on this occasion, by themselves or by their legates, the King of Sicily, Emperor elect of the Romans, the Emperor of the East, the King of France, the King of England, the King of Arragon, the King of Jerusalem, the King of Cyprus, several other kings, and lords paramount, sovereign states, and princes. Several of the bishops were princes or barons. In the ecclesiastical council, the third canon terminated exactly in one sentence, which was that of the excommunication or separation from the church of those whom the first canon had condemned, whatever name or names they might assume; because they had in several places several appellations, and were continually dividing off and changing names as they separated. The duty and the jurisdiction of the council came to this, and the ancient records give no more as the portion of its enactments. But the congress of the temporal powers then made the subsequent part as their enactment; and thus this penal and civil regulation was not an act of the council, but an act of the congress; and it is not a canon concerning the doctrine of the church, nor indeed is it by any means a canon, though the copyists have added it to the canon as regarding the very same subject; and as confessedly the excommunication in the third canon regarded only the special case of those particular heretics, the addition of the penal enactment to this particular canon is confirmatory evidence that those who added it knew that the penalty in the one case was only co-extensive with the excommunication in the other.

Having thus seen that this canon of the Council of Lateran was not a doctrinal decision of our church establishing the doctrine of persecution, and commanding to persecute, but that it was a civil enactment by the temporal power against persons whom they looked upon as criminals, it is more the province of the politician or of the jurist than of the divine to decide upon its propriety; I may, however, be permitted to say that in my opinion the existence of civilized society required its enactment, though no good man can approve of several abuses which were committed under the pretext of its execution, nor can any rational man pretend that because of the existence of a special law for a particular purpose every case which may be thought analogous to that for which provision was made is to be illegally subjected to those provisions.

We are now arrived at the place where we may easily find the origin and the extent of the papal power of deposing sovereigns, and of absolving subjects from their oaths of allegiance. To judge properly of facts, we must know their special circumstances, not their mere outline. The circumstances of Christendom were then widely different from those in which we now are placed. Europe was then under the feudal system. I have seldom found a writer, not a Catholic, who, in treating of that age and that system, has been accurate, and who has not done us very serious injustice. But a friend of mine, who is a respectable member of your honourable body, has led me to read Hallam's account of it, and I must say that I have seldom met with so much candour, and, what I call, so much truth. From reading his statement of that system it will be plainly seen that there existed amongst the Christian potentates a sort of federation, in which they bound themselves by certain regulations, and to the observance of those they were held not merely by their oaths, but by various penalties; sometimes they consented [that] the penalty should be the loss of their station. It was of course necessary to ascertain that the fact existed before its consequences should be declared to follow; it was also necessary to establish some tribunal to examine and to decide as to the existence of the fact itself, and to proclaim that existence. Amongst independent sovereigns there was no superior, and it was natural to fear that mutual jealousy would create great difficulty in selecting a chief: and that what originated in concession might afterwards be claimed as a right. They were however all members of one church, of which the Pope was the head, and, in this respect, their common father; and by universal consent it was regulated that he should examine, ascertain the fact, proclaim it, and declare its consequences. Thus he did in reality possess the power of deposing monarchs, and of absolving their subjects from oaths of fealty, but only those monarchs who were members of that federation, and in the cases legally provided for, and by their concession, not by divine right, and during the term of that federation and the existence of his commission. He governed the church by divine right, he deposed kings and absolved subjects from their allegiance by human concession. I preach the doctrines of my church by divine right, but I preach from this spot not by that right but by the permission of others.

It is not then a doctrine of our church that the Pope has been divinely commissioned either to depose kings or to interfere with republics, or to absolve the subjects of the former from their allegiance, or interfere with the civil concerns of the latter. When the persecuted English Catholics, under Elizabeth, found the Pope making an unfounded claim to this right, and upon the shadow of that unfounded right making inroads upon their national independence, by declaring who should or who should not be their temporal ruler, they well showed how little they regarded his absolving them from their allegiance, for they volunteered their services to protect their liberties, which their Catholic ancestors had laboured to establish. And she well found that a Catholic might safely be entrusted with the admiralty of her fleet, and that her person was secure amongst her disgraced Catholic nobility and gentry, and their persecuted adherents; although the Court of Rome had issued its bull of absolution, and some divines were found who endeavoured to prove that what originated in voluntary concession of states and monarchs was derived from divine institution. If then Elizabeth, of whose character I would not wish in this place to express my opinion, was safe amidst those whom she persecuted for their faith, even when the head of their church absolved them from allegiance, and if at such a moment they flocked round her standard to repel Catholic invaders who came with consecrated banners, and that it is admitted on all hands that in so doing they violated no principle of doctrine or of discipline of their church, as we all avow; surely America need not fear for the fidelity of her Catholic citizens, whom she cherishes and whom she receives to her bosom with affection and shelters from the persecution of others. Neither will any person attempt to establish an analogy between our federation and that of feudalism, to argue that the Pope can do amongst us what he did amongst European potentates under circumstances widely different.

It has been frequently objected to us, that our church has been more extensively persecuting than any other. This is not the place to enter into a comparison of atrocities: but I will assert, that when weighed against each other, our scale will be found light indeed. Did any person think proper to conjure up the victims from the grave, I would engage to produce evidence of the inflictions upon us in abundance, until the hairs of our hearers should stand on end, and humanity interpose to prevent the recital. But the crimes of individuals or of assemblies are not the doctrines of a church.

I had other subjects which I desired to treat of in your presence, but I feel I have trespassed too long upon your patience. Let us go back to our view of religion. We may now say that all the law and the prophets can be reduced to the two great commandments as our blessed Saviour gave them: Thou shalt love the Lord thy God with thy whole heart, and thy whole soul, and thy whole mind, and with all thy strength: this is the first and the greatest. Love is affectionate attachment founded upon esteem. We seek to know the will of those whom we love that we may bring ours to be in conformity therewith. The will of God is, that we should seek to know what he teaches, because, indeed, he would not have taught without desiring that we should learn. Our Saviour himself tells his disciples, if they love him they will keep his word. The proof, then, of our love is not to be exhibited in our mere declaration, it is to be found in the manifestation of our assiduity to know what our Creator has taught, that it may be the rule of our practice—that we may believe his declarations, obey his injunctions, and adhere to his institutions. As his knowledge surpasses ours, so his declarations may regard facts beyond our comprehension, and our faith be thus built upon the evidence of his word for things which we have not seen, and his promises exhibit to us the substance of what we hope to enjoy, because he has pledged his veracity, not because our reason makes it manifest. It is our duty to love him so as to be zealous for discovering what he has taught, that we may pay to him the homage of our understanding, as well by its exertion as by its submission. Let me then exhort you to this love. Investigate for the purpose of obtaining the knowledge of truth, and then pay the homage of your will by determining to act in conformity with what you shall have discovered. Submit your affections to his law, bring your passions in subjection thereto. Of ourselves we are weak, in his grace we can become strong. His institutions have been established, that through them we might be strengthened in that grace. It is therefore our duty, as it is our interest, to have recourse to them. Reason, religion, wisdom, which is the perfection of both, leads us to this conclusion. It necessarily, then, is incumbent on us to search for where those institutions are to be found.

The second commandment is like the first: it is, Thou shalt love thy neighbour as thyself for the sake of God. The apostle asks us, How can a man say that he loves God whom he hath not seen, and hate his neighbour whom he seeth? and that neighbour is made to the likeness of God. The Saviour commands us even to love our enemies, to do good to those who hate us, and to pray for those who calumniate and persecute us. Nothing can excuse us from the discharge of this duty, the observance of this great commandment. No difference [of creed or] of religion, can form a pretext for non-compliance. Religion, that holy name has too often been abused for this end, that man might flatter himself with having the sanction of heaven for the indulgence of a bad passion.—In these happy and free states we stand upon the equal ground of religious right; we may freely love and bear with each other, and exhibit to Europe a contrast to her jealousies in our affection. By inquiry we shall correct many mistakes, by which our feelings have been embittered; we shall be more bound together in amity, as we become more intimate; and may our harmony and union here below produce that peace and good will that may be emblematic of our enjoyment of more lasting happiness in a better world.

THE NATURE OF RELIGIOUS ORDERS

Substance of an address delivered in the Cathedral of Charleston, S. C., upon the giving of the habit of the Ursuline Order to a young lady, May 19, 1835[8]

"And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall possess life everlasting."—*Matthew* xix. 29.

My dear Child:—Under other circumstances, I should feel myself at liberty to address you differently from what I intend to-day. We are placed in a situation novel to us both; we are surrounded by friends to whom all that we are about to perform is new; by friends who feel a reasonable curiosity to understand that which they have never before had the opportunity of beholding, and upon whose minds, generally speaking, very extraordinary impressions have been made respecting the nature and the circumstances of that state upon which you desire to enter. They have had few, if any, opportunities of becoming acquainted with its religious lawfulness, its spiritual or social utility, its excellence, or its regulations; they have, without their own fault, been misled, but they are open to the light which a plain statement of facts is calculated to shed upon their understandings. They are desirous of information; and if they crowd around us, it is not because of an idle desire to witness an unmeaning pageant, but from the reasonable and praiseworthy motive of better understanding, from observation, that respecting which they have heard and read very strange accounts; they desire to be informed, so that they may be enabled to pass a reasonable judgment upon an interesting question.

Were we about to perform this day's ceremony, in the midst of a community already well instructed concerning the religious state, I should feel that it would be more appropriate to address you in the usual style on occasions of this description.—To exhibit to you the wisdom of that choice, which you are likely to make, to dwell upon the description of the virtues proper for that state to which you aspire, and to point out to you the source of those graces, by whose aid they may be successfully cultivated; but, because of the peculiarity of our circumstances, I shall omit all this, and though I shall address myself to you, the object of my remarks shall be rather to communicate, as far as our time and my ability will permit, to the friends by whom we are surrounded, such information as will render our ceremony fully intelligible, perhaps interesting. They have assembled here for the purpose of beholding a rite, of whose true nature so little is here known, and to be fully informed concerning which, is a natural and a laudable desire of all rational and unprejudiced persons. Allow me then, my dear child, to use this opportunity of satisfying their just wishes of learning, however briefly and imperfectly, the nature of our religious orders, and particularly that to become a member of which you have already made a request, which you now come forward publicly to repeat.

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[8] For several years previous to the above date, Bishop England did not write his addresses. His speaking was a marvelous specimen of the *impromptu*. Strongly urged by his friends and admirers he committed to writing the substance of what he had delivered on the above occasion.—Ed.

The wise and providential Creator who has spread abroad the firmament and placed so many admirable constellations throughout the immensity of space, has assigned to each star in this vast collection its own peculiar place, and designated the sphere in which it is his will that body should move. So long as each makes progress in its proper track, so long as all continue their well-ordered, though seemingly intricate and perplexed course, the harmony of the heavens is perfect, the object of the Almighty is attained; beauty crowns the work of order, and the beholder is absorbed in the most sublime contemplations.

The Saviour has distinctly taught us that he who thus regulates the motions of the heavenly bodies has not overlooked the concerns of individuals sojourning upon earth; he provides for every animal upon its surface; not a sparrow can fall to the ground without his permission! Of how much more value is man? The Lord has numbered the hairs of our head; he has regulated for each of us a path in which to walk usefully in His service. He calls the great body of mankind to enter into the honourable state of marriage, which, in the new law, he has raised to the dignity of a sacrament; when, as we read in the nineteenth chapter of the *Gospel of St. Matthew*,[4] he brought back the contract to its original form of an indissoluble bond of union between one man and one woman. In that same chapter, he exhibits several instances of necessary and of voluntary exception to this general condition,[5] and shows that he calls different persons to his service in different situations, giving to them the diversity of graces for their several states. Amongst those exceptions, we find that there are some who remain unmarried for the kingdom of heaven's sake.

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[4] "6. What therefore God hath joined together, let no man put asunder. 7.—They say to Him: Why then did Moses command to give a bill of divorce, and to put away? 8. He saith to them: Moses, because of the hardness of your heart, permitted you to put away your wives; but from the beginning it was not so." (*Matt.* xix.)

This doctrine of the Saviour is more fully developed by the Apostle St. Paul, in the seventh chapter of his *First Epistle to the Corinthians,* where he informs us that each has his proper gift from God,[6] and that the variety of graces leads to different states of observance; and subsequently he declares,[7] that the unmarried woman, or the virgin, thinks of the things of the Lord, that she may be holy in body and in spirit; but she who is married, thinks of the world, and how she may please her husband. The knowledge of this doctrine has, from the beginning, been exhibited in the practice of those eminent saints, who, influenced by the grace of God, have adorned the church by their virtue. We behold them admirable models of perfection, both in the married state, and in the retirement of religion.

The duties of a Christian matron are of as eminent utility to society and to religion, as their fulfilment is becoming and honourable to herself. Placed at the head of a family, to look after their wants, to supply their necessities, to provide for their comforts, to solace them in affliction, to sustain them, to soothe them, to heal them in sickness, to watch over the dispositions of her children, to train them to virtue, to lead them to knowledge, to educate them for the fulfilment of their duties upon earth, that they may become saints in heaven, to keep her household in order, to see that her servants be correct in their habits and diligent in their employments, to be the solace of her husband, and economist of his means, the unobtrusive instigator of his piety by the most unostentatious influence of her example,—this is her high and holy calling;[8] and one, the proper fulfilment of whose duties will leave

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[5] "11. He said to them: All receive not this word but they to whom it is given. 12. For there are eunuchs who were born so from their mother's womb: and there are eunuchs who were made so by men: and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake; he that can receive it, let him receive it." (*Matt.* xix.)

[6] "For I would that all men were even as myself; but every one hath his proper gift from God; one after this manner, and another after that." (*I Corinth.* vii. 7.)

[7] "And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy in body and in spirit." (*I Corinth.* vii. 34.)

[8] "But she that is married, thinketh on the things of the world, how she may please her husband." (*I Corinth.* vii. 34.)

"10. Who shall find a valiant woman? her price is as of things brought from afar off, and from the uttermost coasts. 11. The heart of her husband trusteth in her, and he shall have no need of spoils. 12. She will render to him good, and not evil, all the days of her life. 13. She hath sought wool and flax, and hath her little time to range beyond the precincts of her family, to engage herself in the concerns of others, or to undertake extraordinary practices of devotion. Her mind is, therefore, necessarily and properly occupied with that little world by which she is surrounded, in the midst of which she moves, and in the administration of which she holds so responsible a place. She owes to her husband a reasonable affection, and it is part of her obligation to please him in everything which is not forbidden by the first duties which she owes to her God.

But when we look abroad through the world, when we examine into details, we are speedily convinced that, by reason of the imperfection of our nature, the temptations by which we are surrounded, and a variety of other causes, there is a great failure in the performance of duty by Christian matrons, as well as by other classes of society. The vicissitudes of life, and premature death, frequently also add to the evil. Thus we see poverty, destitution, helplessness, infirmity, and despondency exercising a widespread influence over the human family; education is either imperfectly bestowed, or is altogether neglected, and misery and vice have mighty sway.

From the view that I have already taken, it is clear that the first duty of the Christian matron is within her family—and that the occupations which should primarily engage her attention are so extensive and so important, as to give her little time for personal exertion to alleviate the sufferings of others. Well-ordered charity requires that she should do all that lies in her power to relieve their necessities,—but it first demands from her that her own household be not neglected. Our providential parent has regulated for this exigency by the diversity of

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wrought by the counsel of her hands. 14. She is like the merchant's ship, she bringeth her bread from afar. 15. And she hath risen in the night, and given a provision to her household, and victuals to her maidens. 16. She hath considered a field, and bought it; with the fruit of her hands she hath planted a vineyard. 17. She hath girded her loins with strength, and hath strengthened her arm. 18. She hath tasted and seen that her traffic is good; her lamp shall not be put out in the night. 19. She hath put out her hand to strong things, and her fingers have taken hold of the spindle. 20. She hath opened her hand to the needy, and stretched out her hands to the poor. 21. She shall not fear for her house in the cold of snow; for all her domestics are clothed with double garments. 22. She hath made for herself clothing of embroidery, fine linen and purple in her covering. 23. Her husband is honourable in the gates, when he sitteth among the senators of the land. 24. She made fine linen and sold it, and delivered a girdle to the Chanaanite. 25. Strength and beauty are her clothing, and she shall laugh in the latter day. 26. She hath opened her mouth to wisdom, and the law of clemency is on her tongue. 27. She hath looked well to the paths of her house, and hath not eaten her bread idle. 28. Her children rose up and called her blessed; her husband, and he praised her. 29. Many daughters have gathered together riches; thou hast surpassed them all. 30. Favour is deceitful, and beauty is vain; the woman that feareth the Lord, she shall be praised. 31. Give her of the fruit of her hands; and let her works praise her in the gates." (*Proverbs* xxxi.)

his gifts. He calls some to that state in which they are not divided, where no extensive family duties press upon them; there is no individual whom they are bound specially to please, to whose comfort and gratification they are obliged to devote their principal attention. They are occupied in thinking of the things that belong to God, how they shall endeavour to turn his grace to the best account by corresponding fully therewith—aiming, in their spiritual improvement, to be perfect as their heavenly Father is perfect—manifesting their love for him by loving, for his sake, his creatures—and exhibiting the proof of that charity by devoting themselves to the service of those who have need of that succour which they may be able to bestow.

Nor have all whom God calls to this state exactly the same vocation, neither are their duties perfectly alike. With admirable wisdom he invites them to walk in various paths, so that, spreading themselves over the surface of an afflicted world, they may be differently employed in remedying its several wants. As, in forming the mystic body of his church, he diversified the gifts and the functions of its several members, that he might build up the aggregate in perfection, so did he diversify the objects and the duties of the several religious orders in that church,—whilst they are all united in the same faith, partaking of the same sacraments, obeying the same spiritual government, and are bound together in the one communion, yet they are variously employed to attain one great object. Some go forth to gather up, to cherish, and to protect the little orphan. Some devote themselves more to prayer and reflection on the word of God,—like the Thesbite on Carmel, or the precursor in the desert,—they love solitude and conversation with heaven. Some visit the abode of deserted poverty, to solace the afflicted, to cheer the desponding, to exhibit for those who pursue the even tenor of their way along this course in religious contentment, the entrance to beatitude, where the path of the cross terminates. Some devote themselves to the instruction of the poor, the despised, or those whom the world neglects,—knowing that the angels of those children see the face of their father who is in heaven, and that before him nothing is overlooked that is done for his sake, to aid one of those least ones, whose souls are created to his likeness, and are purchased by the blood of his Son. Some are found in the abode of disease, assuaging the rage of fever, cooling the parched tongue, sustaining the languid head, whispering consolation and hope, allaying the violence of pain, encouraging to fortitude and resignation under the chastising hand of that father, who tempers justice with mercy. Or, if the portal of death is in view, and must be entered, then is the source of the Christian's hope indicated, then is the wearied pilgrim sustained, and aided, and cherished, as the radiance of immortal life is pointed out distinct, though distant, beyond the intervening gloom. Some undertake the meritorious office of educating into respectability, utility, and sanctity those children, who, in after life, must become the most useful members of society, the most valuable citizens, the best bulwarks of the state,—they who contribute most to its wealth, and who enhance its respectability, the children of the industrious middle ranks of life; those in whom, generally speaking, are found most religion and morality, as they are most efficient for the public weal. Some are found in the recesses of the prison, some in the maniac's cell; some cultivate the sciences which elevate and improve, and some the arts which give to life its reasonable enjoyments. Some, too, feel the mighty importance of supplying the best, the most extended, and most polished education for those who are to move in the highest circles of society,—and who should adorn, by the improvement of the understanding, the cultivation of the taste, and the decorations of their station, those virtues which impart to their example a very powerful influence.

Thus, my dear child, are the vast majority of our separated brethren, without any fault of theirs, because of the want of opportunity for information, completely in error when they imagine that the members of our religious communities are useless burdens upon society; are idle, unemployed, or if occupied in the discharge of their duties, that their avocations are unprofitable to the world at large. In fact, none of its members contribute more than they do to the well-being of society, and their disengagement from the more immediate claims of nearer connexions or relatives, makes them peculiarly fitted to supply those wants, which could never be otherwise adequately met, and very seldom attempted, without previous injustice to their own charge, by those who had first to attend to family duties. Yet it is sometimes fashionable to repeat even what is notoriously untrue, merely because it has been previously said by others. In the case, however, of our southern states, there is generally a wrong impression upon the mind, because hitherto there did not exist in those regions an opportunity for its removal: descriptions of convents written for the purposes of party were read; the statements of those who ought to have information were implicitly relied upon: the current of conversation naturally ran in but one channel: every doubt was swept away; and what was palpably untrue, was universally admitted as unquestionable.

We have now, my dear child, arrived at this point. That the mode of life which you desire to embrace, is not only lawful in Christianity, but is useful to society. That it is not only sanctioned by the Saviour of the world, but that it has been by him recommended, not to all, but to several; that this recommendation has been followed up by St. Paul, not only by writing, but by example; that the recommendation was in like manner sustained by the example of that disciple whom Jesus specially loved, and to whose care, at his death, he commended his virgin mother. It has also been sustained by numbers of the other apostles and first disciples of our holy religion; and these examples have been extensively followed by vast numbers of the best, the most learned, the most zealous, and most useful members of the church in every age and in every nation. It must, indeed, require a more than ordinary share of an unamiable quality which goes far beyond courage to attempt, in defiance of such a host of witnesses, the denial of your right, of your own free choice, to enter upon such a state, should you, after mature deliberation, trust to the powerful aid and the gracious promises of your Saviour for ability to discharge its duties.

Perhaps it will not be amiss to remark that although the individual who makes these observations, has always believed in the lawfulness of religious institutions, he was, during many years of his life, far from being aware of their utility. Peculiar circumstances, at an early age, exposed him to impressions which had their traces so deeply marked as not to have been easily nor speedily obliterated. The examination which he subsequently made was conducted much more under the influence of prejudice than of partiality; nor did he willingly yield to the force of evidence;—when he could no longer doubt, his assent was reluctant; when his conviction was declared, that declaration was but tardy; and when the general principle was fully admitted, his imagination figured to itself numerous exceptions;—until the reflection of years, and an extensive examination of varied details, brought him at length to see fully and fairly in a proper light that picture which had so frequently appeared to him, because of his wrong position, incongruous, distorted, and ill-arranged. To him, no demonstration is now more evident than it is—that religious institutions are as useful to society as they are ornamental to the church; that they are as valuable to religion as they are congenial to the spirit of Christianity; that whilst they lead the individuals who engage therein steadily forward to perfection, they bestow upon the faithful at large, the solid blessings of excellent example and the fruits of prayer.

Let the Christian matron be in the best disposition for engaging in practices of piety, let her love retirement, let her delight in prayer, let her feel a relish for the reading of the sacred Scriptures and other good books, and find her soul refreshed by meditating upon their contents.

Still, the peculiar duties of her state will necessarily interrupt her devotion, and though she may, and frequently does much to attain a high degree in the science of the saints, still, to use the expression of the apostle, she is divided, whilst in the religious community, more time can be devoted to those important exercises, a high grade of piety can be maintained in the church, a more elevated standard of perfection can be preserved without the violation of any duty. Each individual in her proper place contributes to promote the glory of God—the perfection of religion, the necessary blessings to the human family, as well for the wants of time as for the enjoyments of eternity. It is for that God who searches the heart to give to each individual the merit and the reward for having corresponded to the peculiar grace of her own vocation; but the general result is, that by this distribution, the practice of elevated virtue is promoted, a holy emulation in the service of God is excited, and a most useful impulse is given to religious observance.

Should you determine to persevere in that choice to which this day you appear to declare your preference, you will do so as freely, after your mature reflection and ample opportunities of observation, as it is possible for any human being reasonably to expect, before deciding upon the course in which she will choose to move during the few years that are given to us upon this earth. It is said that they who embrace this state of life are generally forced to it, either by authority or by circumstances. Are you, my dear child, under such influence at present? Have you been under it hitherto? Need I inform you that independently of every other consideration, the genius of our free institutions holds its shield ready for your protection! The public officers of our state, the laws of our land, the spirit of our people, are ready at the least indication from you, to interpose between you and such necessity. Were they all to desert you, there would be found in the members of our own church, the vindicators of your freedom, the protectors of your helplessness. I speak not of the solemn obligations which our holy religion has specially and distinctly imposed upon me on the day of my own consecration, to observe, to maintain, and to enforce those canons, which secure to you, my protection against any undue influence, against any tampering with, not only your own free determination upon this occasion, or that of a religious profession, but which makes it my official duty, for the proper discharge of which I am, at the peril of my soul, answerable to your God and to my God, that I shall be fully satisfied, that your agency is the result of your own anxious desire after due information, and full opportunity for reflection. You have already manifested to me this desire, you have more than once besought in private, that which you now appear in this sanctuary publicly to demand before this respectable assembly, before those ministers of the church, before God's holy altar, in the face of the court of heaven.

You appear before us in that dress which your station in society, your education, your property, and your previous habits entitle you to wear. For the purposes of society, religion tolerates a becoming decoration for lawful purposes, you lawfully bring it into the sanctuary itself; should you remain abroad, occupied in the ordinary concerns of life, its use on proper occasions is fully recognised. Should you voluntarily, for the sake of Jesus Christ, lay it aside and be content with plainer raiment, and divest yourself of worldly superfluities, as of that array, you contract thereby no obligation of permanently remaining in an establishment into which you declare you desire to enter at present, only for the purpose of examining and preparing yourself to discharge its duties permanently, should you and the community, and the bishop of the diocess, be jointly of opinion after two years from this day, that God calls you to serve him in that state.

You are aware, my dear child, that your own determination will not be sufficient, without their consent. Because they may observe that, however desirous you might be of entering permanently, as a member of their community, you may not possess the suitable qualities, and in such a case, neither your desire, nor the bishop's direction, could compel them to receive you. Where persons are to be associated for life in the same family, it would be unjust that regard should be had to the desire of one not yet permanently aggregated to their number, without the full and free consent of those who have bound themselves to permanent residence. It might also be discovered that the person desiring admission, expressed a wish rather the result of what she could not easily avoid, than of what she earnestly desired: and in such a case it would be the duty of the community to protect the delicacy of the applicant, and its own respectability and happiness, by declining to accede. Thus, should you, this community and the bishop jointly determine, after the lapse of two more years, upon your making vows, it is clear, that they must be made freely and with due deliberation. Yet this is not all. Should you, within a reasonable time after the pronouncing of those vows, exhibit sufficient proof to the bishop of the diocess, that at the time itself you suffered under an undue influence, the operation of which you could neither disclose nor prevent, and that you were not as free in your agency as you appeared to be, it would be his duty to declare those vows null, and to restore you to that liberty, of which you had been so wickedly deprived. Is this then, my dear child, that tyranny, that oppression, that cruelty, which is so finely depicted in so many an artfully wrought tale?

Have you been forced, by other circumstances, to seek in this community for an asylum from the unkindness of the world? I am aware, and so are you, that a very general impression exists amongst those who know little of convents, that it is from such motives the application for admittance is generally made. There is nothing peculiar in your case, and however it may seem strange to you that I should exhibit your history, you will allow me to develope it. Left at a very early period of childhood, with a brother and sister, as orphans, but not friendless, nor unprotected, nor destitute;—a fond father, dying upon a foreign station of public service, confided his children and their property to the honour of a gallant brother officer—your guardian was not, nor is he a member of that church to which you and I belong. He generously undertook a charge which he faithfully fulfilled.—At a convenient opportunity, he placed you for the purposes of education in the house where your mother had been taught, to be instructed in the religion of your parents; you are seated between those ladies, from whom you imbibed the lessons of science and of virtue: you were watched over by those who, having been either the teachers or the companions of your parent, continued in that establishment in which some of her happiest days were spent; you were in the vicinity of numerous relatives of your father, upon the spot where they had been so long and so respectfully known.—You were occasionally visited by your guardian, you were also a guest in his family,—you found your brother growing up to manhood, to science, and to independence.—You had your education completed, you had a property still in reserve, you expressed your own desire at an early period to embrace, if you would be permitted, that institution to which you seek a way to be opened to you to-day. You had no repulse in the world, you had no disappointment, you had no affliction. It was thought that perhaps in the ardour of attachment, in the confidence of youth, you might mistake a love for your teachers for an inspiration from heaven, that you might misconstrue a desire to avoid separation from them for a preference to entering a monastic order. You were separated from them for a considerable time; an ocean rolled between you and those to whom you communicated your wishes. It was left to new scenes, to other associations, to time, and to distance, to prove the nature of your vocation. You heard in France that they by whom you are surrounded were about to leave Ireland, and to come hither; you preferred coming also upon this mission, to entering any other house of the order,—you immediately began your journey,—you requested to be allowed to accompany them:—you obtained the consent of him who had been to you as a father.—Could it then be said, my dear child, that you acted from the constraint of either persons, or of circumstances, in seeking that mode of life which you appear likely finally to select?

Fourteen years of observation gave you ample opportunity to see and to know the character, the disposition, the endurances and happiness of the members of that community under whose care you received your education. When you presented yourself to me, I need not remind you of my statement, that before I could consent to your being a companion of our voyage, I thought it due to yourself, to your guardian, and to me, that I should especially receive his formal consent. And his answer to my application was in keeping with his previous conduct.—It stated that you had had ample opportunity of clearly observing, and of fully deciding according to the principles of the religion of your parents, which was also your own; that from his knowledge of you, he was certain, that choice and that decision would be properly made. He was kind enough to add, that from what he had learned regarding the prelate under whose care you desired to be placed, as well as from his station in the church, he believed that he best complied with the request of a dying friend, and fulfilled his trust, in requesting that henceforth you might be considered a portion of my care: and that he would be ready, at the proper moment, to exhibit, and to settle up the accounts of the property left to his management.—I trust also, that after upwards of fourteen years' opportunity for observing my conduct, whatever may be my faults, and they are not few,—whatever my imperfections, and I know them to be many,—I can, at all events, stand calmly before my fellow-citizens, and declare that, even leaving my paramount obligations as a bishop, to protect your liberty, out of view—no one of the respectable congregation that surrounds us, would for a moment suspect me capable as a man, of being insensible to the obligation under which I lie, of preventing any interference with your fullest freedom in the important choice of your state of life. It is then, under such circumstances you come forward this day, publicly to demand, that which you have previously sought, and which it was agreed you should receive—the habit of this order. It cannot then be said that either the bigotry or the interest of your guardian, urged you to the decision you have made,—I then ask you,—can it be said that you are constrained?

And, my dear child, if it be your desire to enter this order, and if there be no reasonable obstacle, why should you not have equal liberty to follow your vocation as any other respectable lady shall have to make a different choice? Is it the proper exhibition of equal liberty, that her wishes shall be complied with, and that yours shall be rejected? Should not similar protection be afforded to each?

I am aware that it is said and printed, for I have heard and I have read the observations, that when under the influence of its ardent feeling and vivid imagination, the youthful mind devotes itself to a monastic observance, however free the individual may be at the time, she has subsequently abundant occasion for repentance, and that when the novelty has worn away, a long life of bitter disappointment follows, unless the victim is relieved by death. I might leave to your own experience to estimate the character of this assertion. But I will add, that he who addresses you has had ample opportunities upon many a shore, and in many a monastery, of seeing and conversing with all their inmates, and that he must be peculiarly ill qualified for discerning the symptoms of mental suffering, if he has ever met with one to whom the observation would correctly apply. He can only testify to what he has seen and known. He has had also similar testimony from others:—and the result to which he has arrived, is, that if such instances do occur, they are very rarely met with, and that not one ever came under his own observation.

But how often, in what is called a state of freedom, has he found himself differently circumstanced. When called upon to perform his duty in the celebration of marriage, it is true he is bound to refuse the aid of his ministry, where he is assured that there is not a sufficient consent:—yet it is not his province to inquire into the reluctance with which that consent is given, nor into the process by which it has been procured. And should he presume to interfere with the transactions of families or of individuals for such a purpose, they who now cry out against the facilities afforded for entering into religious engagements, would be first to inveigh against what they would style an inquisitorial despotism. Is all their sympathy then to be wasted upon the victim, which their imagination fancies to be immolated at the monastic shrine? And have they no tears to shed over those whom continued evidence exhibits otherwise devoted by avarice, by ambition, and by other passions? Have they no compassion for those who, forced by a variety of authorities or powers, are compelled, in contracting marriage, to sacrifice their own long-cherished and reasonable preferences to the caprice or to the calculations of another? Believe me, my child, when I assure you, that few moments of a ministry, extending through upwards of a quarter of a century, have been more painful to me, than when all around was gaiety, every face appeared beaming with joy, and she who gave her assent to the contract, forced [herself into a seeming] harmony with the circumstances; but I knew, I saw, I had previously suspected, and her own lips subsequently added their confirmation, that with a lacerated heart she yielded where she was unable to control. Many a trial of this description have I had to endure; and yet she is said to be free,—and you are said to be forced! In her case I had no discretion. In yours, and in all similar cases, I have not only a discretion, but an obligation to examine and to investigate, for the purpose of ascertaining the object, the motive, and the history of your desire to undertake a religious obligation, and you need not be informed that it is my duty to refuse my consent, should I have any reasonable doubt not only of your freedom, but of your anxious wish, from motives acceptable to heaven, to embrace the institute; and should I, without such a conviction on my mind, proceed, or permit others to proceed to the ceremony, I would violate the solemn obligation to which I pledged myself at the foot of the altar, on the day of my consecration. I proclaim it from this sacred place, I assert it as I shall answer for the assertion before the tribunal of the Most High, that neither my own feelings of propriety, nor my sense of justice, nor the canons of the church, would permit the engagement in religious obligations, on the part of the postulants or of novices, with merely that quantity of liberty which suffices for engagement in the married state; and that frequently have I given my ministry at marriages, where there existed an interference with the freedom of the female, which I would no more sanction in a religious profession, than I would rush to that tabernacle, and profane its contents. Let then the deluded simpleton, whose kindness of heart is manifested by the tears which she sheds over the highly wrought tale of the novelist, spare her sympathy. They who are permitted to enter upon this state, make their choice after full deliberation and having given full evidence of their freedom being equally perfect as is their knowledge of the obligations which they propose to undertake. You have given this evidence—allow me then, in the presence of this assembly, my dear child, to ask, "Are you forced?"

Have you acted wisely in making the selection? If you have reason to believe that God has called you to serve him in this state, your choice must necessarily have been wise. All do not take this word, but they to whom it is given. Wisdom consists in proposing to ourselves a good end, and in selecting the means proper for its attainment. The great end of our creation is that also of our redemption; you propose to yourself the attainment of eternal happiness through the merits of our Lord Jesus Christ. You seek for your felicity in the kingdom of heaven; you hear the Saviour himself declare that some persons select a state of disengagement for the sake of that kingdom; you hear his apostle recommending it in preference to a state in which the affections and the attentions must necessarily be divided. However, in passing through this vale of trial and of tears, there are many legitimate sources of transitory happiness, of which it is permitted we should taste, provided we be not by them drawn aside from the pursuit of the great object which we should always have in view:—for what will it profit a man to gain the whole world, and to lose his own soul? Yet in that choice which you seem inclined to make, you preclude yourself from many of those enjoyments. This is the point fit for your deliberate examination. I would say that if you find your heart strongly drawn to them; if you feel considerable reluctance at the prospect of their abandonment; if you think it likely that you would, at a future period, regret their loss, you ought not only to hesitate, but to examine more maturely before you proceed. But if your heart seeks for other enjoyments, peculiar to that state to which you aspire, if in that, you contemplate sources of satisfaction which do not send their streams abroad, if in them you observe the occasion of being enabled to serve God and his creatures with an undivided heart, you are likely to secure to yourself that treasure which you seek in heaven, together with as much happiness during your journey to the portal of the tomb, as generally falls to the share of the children of Adam.

He who addresses you has had ample opportunity of observing in the various classes of society, under diversified circumstances of public and of private influence, the true state of human enjoyments and endurance. He has known them from the palace of the monarch to the hut of the Indian, and to the convict's dungeon. In the new world and in the old, he has endeavoured to study the book of life. From the peculiarities of his station and of his circumstances, he has enjoyed the confidence of numbers in all the gradations which intervene between their extremes, and even in the extremes themselves. How differently has the same individual often been exhibited to him by the confidence of unreserved communication, seeking for consolation or for advice, from what that being appeared to the admiring, or to the envious, or to the contemning beholder! The mother of a family has her moments of enjoyment and her day's pain; she has gratifications and blessings which repay for years of toil and of solicitude. She has happiness and misery, —and such is the uniform lot of the daughters of Eve. The tenor of a religious life is more even, still it has its endurances and its happiness. She who enters upon it lifts her eye to heaven, but yet she walks upon the earth, she must eat of its bread of affliction, she must drink its cup of bitterness; but as she is more moderate in partaking of its fruits, so she feels the less of their effects. As her attention is almost exclusively directed to eternal concerns, she is but little affected by transitory disappointments; and whilst she is faithful to her vocation, she is filled with the hope of attaining that beatitude which she endeavours to secure, by obeying the precepts and endeavouring to follow the counsels of that Gospel which she has made the rule of her life. I would, therefore, unhesitatingly say, that whilst Martha is occupied and troubled with many cares, even though it be for the service of Jesus, you, my dear child, like Mary, have chosen the better part.

The special institute into which you desire to enter, is one in which besides the three vows common to all religious orders, that is, of poverty, of chastity, and of obedience, a fourth is made by those professing therein, of dedicating themselves to the instruction of female children. As the nature of those vows and their object are too generally misunderstood, allow me to dwell briefly upon their explanation for the information of those respectable friends who surround us.

The obligation of this poverty will, perhaps, be better understood by our friends, when I describe it as a voluntary cession of all private rights in order to create a common fund for the general use:—like that of the first Christians, of whom it is recorded in the Acts of the Apostles, that they sold all their possessions and lived in common. The object is the attainment of that perfect equality which, levelling whatever distinctions might have existed between their previous stations in society, makes them in religion sisters upon an equal footing; so that there shall be no distinction of wealth or of title, of family, or of connexion; no jealousy because of one enjoying an exemption or a privilege, or being able to procure any convenience or delicacy for herself, or to bestow it upon another. Their food, their apparel, their apartments, their attendants, shall be all provided for equally out of their common fund; and this shall be administered under their joint control. Does one of the titled daughters of a court bring with her wealth to enlarge, to improve, to embellish the monastery, and the daughter of a subject at the same time enter with that dowry which is barely sufficient to secure her support, neither the title nor the fortune shall secure for the former any precedence or privilege over the latter. The spirit of poverty is that of equality; the spirit of equality destroys jealousy, produces peace, charity, contentment, and industry.

Another and a higher object is that disengagement of the heart from the things of this world, which enables the poor in spirit to see God as the only object of their ambition. Little, my dear child, is necessary for us between the cradle and the grave; the Saviour pointed out all, when he told us to be content with food and raiment. And in food, you seek only a sufficiency of that which by its simplicity and soundness, whilst it supplies your wants, neither ministers to the sensuality of the palate, nor is deleterious to the constitution. In her attire, the married woman is bound to conform to the reasonable wishes of her husband, and so far as modesty and prudence will permit, she should avoid deviating, by any singularity, from the established usage of that class of society to which she belongs. In her, a well regulated costliness, a becoming decoration, the maintenance of an appearance suited to her place, are rather duties than transgressions; but for you, who profess a desire to embrace religious poverty, those decorations, however befitting that station into which you have a right to be admitted if you enter society, are altogether unsuited. It is therefor that you will lay them aside, and assume a garb more conformable to the place which you desire to occupy—a garb in which you will find abundant provision for your wants, but nothing to minister to vanity, or to create an useless expenditure.

Thus, whilst all that is desirable is secured by the voluntary renunciation which the individuals are required to make previous to admission into this community, abundant provision is secured for the supply of those wants to which all are liable, by holding for the general purposes a sufficient fund, to be administered upon fixed principles by the proper officers, under the general direction. And should there be found a surplus created either by the original means or the subsequent industry of the community, they are capable of applying it to the purposes of religion, of humanity, of charity, or of science. Thus, be the abundance what it may, the individual is bound by the renunciation which she has made, to desire for herself only what is necessary, plainly, but sufficiently to meet her necessities. She uses the things of this world as if she used them not; she seeks by the discharge of her duties to lay up for herself a treasure which neither rust nor moth can consume, nor thieves dig through and steal; and her undivided heart is where her treasure is committed to the charge of a God, who is so faithful to his word that though the heavens and the earth should pass away, that word will not fail. The spirit of her poverty is, then, moderation in the use of what is necessary, and a detachment of heart even from what she is permitted to use. Her poverty is as far from being sordid, as her humility is from being abject or mean.

I have heretofore dwelt sufficiently upon the object of the vow of chastity, which is calculated to withdraw the heart from an overweening affection to persons, as the vow of poverty is to protect it from an attachment to things. But as it is from the heart good and evil proceed, the great duty of her who enters upon this obligation is to purify the stream of her love at its source, and by habitually regarding Jesus Christ as the spouse of her soul, endeavour by the perfection of her spirit, equally as by her external purity, to make herself acceptable to him, my making him the centre of her affection, and the object of her devotion. Let her cleanse her soul by contrition from the soil of sin, let her procure from the Holy Ghost those precious ornaments of virtue which she knows to be highly pleasing to him in whose eyes she seeks to appear beautiful, and thus, whilst the observance of this duty destroys the ties that would bind her to earth, it will better fit her for the service of him whom she desires to enjoy in heaven.

The vow of obedience, it is said, enslaves the unfortunate victim, by subjecting her to the caprice of her superior; nor are they who make the assertion sparing in their exemplification of the tantalizing effects of this subjection. You are sufficiently aware of the folly and the falsehood of these exhibitions. Without order no family can have peace, no community can exist without subordination, no society can be preserved without discipline, and when it is judiciously established, its strict enforcement is the greatest blessing to the individuals, as it is the foundation of prosperity for the community; the cause of peace, of harmony, of affection, and of co-operation amongst the members. This truth of general application is particularly obvious in regard to religious communities. Where authority is rightfully established for the general welfare, there is no greater virtue than implicit obedience to its just commands, and in the precision of this obedience as to the mode of execution, and its promptness as to time, will be found the guarantee of those advantages which accrue to the individual and to the body.

The spirit of that obedience which the Gospel inculcates destroys that pride which is the great root of iniquity; it produces that humility which the Saviour invites us to learn of him, and without which we cannot expect his aid, or his countenance; in a particular manner it subdues that delusive and fallacious arrogance which is by the world styled an independence of mind, but which is altogether incompatible with that charity which the apostle describes.[9]

They, however, who describe the government of the Ursuline order as a despotism, are necessarily ignorant of either the meaning of the word, or of the administration of the institute. The superior must indeed be obeyed, respectfully, cheerfully, promptly, and with precision; not from fear, but from principle; however, in issuing her orders she must be obedient herself. She governs not by caprice, but according to the provisions of a written rule, and her authority is defined by the enactments of a written constitution, and copies of this constitution and of those rules are in the possession of the members of the community: it is part of their obligation to study them and to be intimately acquainted with their letter and their spirit; and their obedience is vowed to the observance of what they have thus precisely unfolded to their contemplation long before they are permitted to undertake the bond; their obedience is required to the authorities duly constituted under these documents, and with whose mode of practical administration they are well acquainted; because they must have lived under that administration for years previously to being admitted to pledge their promise. The exercise of this authority is also subjected to the control of a clergyman, in whose selection those who are governed have a principle share; and one of the most pressing duties of the bishop is to make visitations for the purpose of seeing that the laws of the society are properly observed. If this be a despotism, our definitions of the word have been hitherto, I apprehend, quite erroneous.

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[9] *I Cor.* xiii. 4, 5, 6, 7, 8.

Nor are those rules vague, indistinct, and liable to such a construction as would leave the letter seemingly untouched, whilst the whole spirit had been deserted. Fourteen hundred years have elapsed since St. Augustine, the great Bishop of Hippo, penned that rule, which to-day forms the basis of the Ursuline observances. And during that long period a variety of questions have arisen which procured decisions and explanations from authorized tribunals free from the influence of self interest, or of party spirit,—not made in the moments of excitement nor by the management of those who originated the discussions. Reduced to practice in several nations, during centuries, under varied circumstances, they exhibit the characters of accuracy and of permanence. The provisions of the constitution, written several centuries later, are equally defined and similarly tested. If obedience to such a government be slavery, then what shall I call our civil subordination? The objects to be attained, the means by which they are to be secured, the officers who are to govern, the duties and the authorities of each are all distinctly, precisely, and accurately known, as are also the duties to be performed by the several members of the community; but the will of each individual must submit to that of the body at large, expressed by its proper organ, the superior or other officer, in order that the general good might be attained; and the advantage of each individual is secured by the prosperity of the whole; and the obedience which is given in submission to the will of God, tends to the sanctification of her who makes the sacrifice.

Permit me also to remark that this constitution embodies the essential principles of well-regulated republicanism. The superior and other principal officers are elected by the free suffrages of those whom they are to govern:—in this election, one who would directly or indirectly seek for an office, is disqualified from serving: canvassing is a crime, cabal or intrigue or influence would be the most atrocious enormity; to seek in any manner the discovery of how an individual voted at the ballot-box, would be as unpardonable as it would be useless; for if the vote should be discovered to show therefor a kindness, or a want of courtesy, (there are no favours to be conferred nor punishments to be inflicted,) would not only be abhorrent to the spirit of the community, but highly censurable according to its law. This is the conservative principle of freedom, and without such a spirit and such precautions, no true liberty can exist. The terms of office are limited; at the end of her term the superior descends from her place; she is personally accountable for her administration, though whilst it continued, the assent of her council chosen by the community was necessary for the validity of many of her acts. There is a rotation in office:—she is not indefinitely re-elegible: when certain periods arrive she must retire to the midst of her sisters, and obey where she has directed. This is her greatest relief, because her office brings to her only more care, more responsibility, and more labour. If a community then are under a capricious despotism it must be found, not in the Ursuline order, nor in any other with which I am acquainted. How needless then, my dear child, is that expression of sympathy which escapes from the deluded and tender hearted beings who lay down the work of fiction to weep over the misfortunes to which you are subjected by your obedience! Alas! I would ask those who have studied the book of daily life, whether it would not be more easy to find amongst those who are said to preserve their freedom, some victims more worthy of compassion?

The special object of that order, into which you desire admission, is the education of female youth. Particularly devoted to training in science, virtue, and the accomplishments that befit your sex and their station, those who are likely to move in the front of society, and to exercise an influence over their numerous families and servants: it will be for you, should you be admitted, to continue unremittingly assiduous in acquiring for yourself that which you must impart to others. Religion sanctifies the elegancies and the refinements of life, by guarding them against the blandishments of vice and habituating them to an alliance with virtue. To-day it would be easy to point out some of the ladies most conspicuous for what the world admires in their sex and station, dignified but unobtrusive leaders in the way of Christian perfection; persuasive advocates of the cause of holiness; beings who show that even where they are in a great measure exposed to the contagion of the world, yet by the aid of heaven they can purify the atmosphere by which they are surrounded, and by the power of winning example lead numbers who had determined to rest upon the enjoyments of earth, to exert themselves for obtaining more lasting and purer happiness and better glory. In every age such has been the case. The refinements of society, the accomplishments of a lady, are far from being necessarily allied to that spirit of the world which is censured by the Gospel. That spirit may predominate in a hovel; it may rage in rags. An elevated station is one lawful, but it is dangerous, and therefore it is the more necessary to have it well protected. This is the charitable object of that society, in which you have been trained up, and in which you seek to dedicate yourself to the service of your God.

Its object is not proselytism; it openly proclaims its principles, its practice is perfectly in keeping with them. It asks no person to commit a child to its charge, but it is not free to decline receiving those to whose improvements it has devoted its service. It contemplates receiving no child who is not to be instructed in religion equally as in worldly science, and it would consider the principal part of its duty neglected were it to omit that instruction. It proclaims that the Saviour of the world did not establish contradictory creeds, but that he sent forth his Apostles to spread to every nation and to perpetuate through every age that religion which the members of this community profess. It knows no other, it has no connexion with any other, it can teach no other. Should a sufficient number of children to be thus educated, a number fitted for the instruction here bestowed, and sufficiently numerous to engross the attention of the community, offer themselves to its care, there is no choice left; they must devote their time exclusively to this charge. Should they however not have sufficient applications of this description, they feel it to be their duty rather to fulfil a portion of their obligations than to omit the whole. To them it would be a matter of regret to feel themselves precluded from giving religious instruction to any one placed under their care;

but if the natural guardian of that child will positively prohibit its communication, the responsibility for their silence no longer rests upon the members of the community; they will feel themselves bound by every principle of honour and of good faith to abstain from what they will have been prohibited to undertake, and they believe the bonds of conscience and of true honour and good faith to be identical. They will not decline doing a partial good because they cannot do all that they would. They invite no one, they depend not for their support upon any income which may be derived from the services they may render. They are ready upon the principles here exhibited, to fulfil the duties which they have undertaken; but they neither solicit nor invite. To unite your efforts with theirs in this most meritorious occupation; to devote to prayer, to the reading of the holy Scriptures and of other approved books, to meditate upon the law of the Lord, and to make it the rule of your conduct and at the proper time, to be occupied in those other duties:—this is your desire and should you be admitted, this will be your obligation.

But I have detained you too long; it is time that these observations should be brought to a conclusion. I shall only remark upon the ceremony, that its object is not to create any bond upon you, nor to make it less easy or less delicate for you to retire, after having received the habit of the order, than it was before. You sought not a public exhibition of your desire to be associated with this sisterhood, neither do you decline it: but the full extent of that expression goes no farther than to declare that such is your present earnest wish, which you may yet find good reason to retract; and should you, upon due reflection, be persuaded that you are not called to this state of life, or that you will find more happiness outside the precincts of the convent, it would be your duty to retire; nor would your standing in the communion of the church, nor your respectability in society, be even indirectly impaired by such a change of purpose properly carried into execution. To-day, therefore, you seek to be admitted as a novice: two whole years must elapse from that admission, before you can be permitted to make any vow of the order, be your own desire as ardent as possible, and the disposition of the community as favourable as can be imagined. You have besought that in private, which you present yourself now openly to demand. That light which I have placed in your hand, is an emblem of the edification which you are expected to give. The change of your vesture shows your desire to renounce the world, and to essay how far you may be able to fulfil the duties of the cloister. You blend therein the active duties of charity, with the occupations of a contemplative. You this day lie prostrate before the altar, to beseech in earnest supplications of humility, the aid of the Holy Ghost to fortify you by the effusions of divine grace for the practice of virtue and fidelity to the God of your affections. We too, my dear child, will unite with you in beseeching the father of mercies, the God of all consolation, to bestower of every good gift, to pour forth abundantly upon you, this day, his choicest blessings. Amongst the friends by whom we are surrounded, there are numbers who differ from us in religious belief; who may not approve of the choice that you make—who do not perhaps agree with me in all the principles that I have adduced, nor coincide in approving the conclusions that I have drawn; but I know them sufficiently to say, that amongst them many an aspiration will also be sent forth, praying for a blessing upon you, whilst they who are united with us in faith, will, as our ceremonial proceeds, unite in our joint petition, that your father who from his high throne this day regards you as his child, may strengthen you for the discharge of the duties that you undertake, may fill your mind with that knowledge which you seek, may direct you in that path in which he calls you to walk, may decorate you with every virtue that becomes your state, may fill your soul with that peace which the world cannot give, may lead you to perfection upon earth, and bring you to the enjoyment of his glory in the realms of eternal day.

ADDRESS ON AMERICAN CITIZENSHIP

DELIVERED AT THE CATHEDRAL OF THE HOLY CROSS IN FRANKLIN STREET, BOSTON, ON FRIDAY, MAY 14TH, 1841, BEING THE DAY OF A GENERAL FAST THROUGHOUT THE UNITED STATES

[It is certain, from the testimony of some of the best judges of eloquence, that the eulogiums which have been accorded to Doctor England as an orator, were merited. At the same time, it can scarcely be necessary to say, that the specimens of his discourses here given, afford no just idea of what they really were. Written essays and spoken orations are essentially different; and it is often impossible to transfer and perpetuate the highest efforts of eloquence upon paper. Hence, they are among the most evanescent of human works; and, for this reason, we must simply estimate Doctor England as a writer from his published compositions, and derive our knowledge of his merits as an orator from those who heard him.]

''And I proclaimed there a fast by the river Ahava, that we might afflict ourselves before the Lord our God, and might ask of him a right way for us, and for our children, and for all our substance.''—*I Esdras,* viii. 21.

My Brethren:

This declaration exhibits the acts of him who was commissioned to aid in rebuilding the temple of the Lord in his country, and [for] his people. They had been scourged by the hand of God on account of their transgressions, and now assembled together and were seen entering into themselves to repent of their sins—determined to remember and apply that principle of religion which their fathers had forgotten, and which they had neglected,—but the observance of which, they now found must necessarily be the true and only basis of their prosperity. They had had many occasions to see the truth of that declaration—if the Lord build not the house, in vain doth man endeavour to raise it. The history of preceding generations had exhibited to them the wonderful works of God towards their own and other nations; they had seen that the race was not always to the swift nor the victory always to him who, from his superior strength, was led to expect it. They looked back through the lapse of years, and beheld their fathers released from their bondage in Egypt, the horses and chariots of their oppressor overthrown, and his armies swallowed up in the Red Sea, as they pursued his late captives. In the pride of his heart he had said, ''they shall again be mine, with chains will I bind them and they shall serve me—they and their children.''—But he counted that it was an arm of flesh that he opposed, and felt that he had to encounter the God of Heaven. When he beheld his chariots and his horsemen buried in the waves of the sea, he knew it was the Lord who had done this thing. So when Israel contended against Amalek, the victory was achieved by him who had been raised up by the hand of the Lord. And Ezra, looking back and beholding these things, and feeling a great desire to build up the prosperity of Judah, knew that it must be done through the blessing of Heaven and not by the cunning devices of man; therefore in his affliction, he commanded the people to afflict themselves and observe a day of fasting before the Lord. And we, my brethren, called together in so solemn a manner, after a dispensation which is new to us, should prostrate ourselves before God, and beseech of him his blessing, that he will secure to us the fruit of so many a wise council and so many a well-fought field—and that we may, serving the Lord with our whole hearts, have our days serene upon the earth, and through the merits of our Saviour, enter at last into regions better than these.

After a contest peculiarly marked by vigorous contention, we beheld it settled in the one constitutional way—we beheld the man who was the choice of a majority of the states and the people, raised to a station so high that the monarchs of the old world might envy it—we saw him take the solemn oath prescribed for his office, and about to enter upon the more active discharge of his duties—and we then beheld him in a moment stricken down, as it were, by an arrow from the grave! We have seen the calculations and the hopes of those who had for years deliberated and toiled, baffled and overthrown at the very moment when they seemed to be fully realized—the cup that was already lifted to the lip dashed from the hand—and twenty-six independent, though connected republics, astounded by an event as unexpected as it was unforeseen! We see every child of the republic weeping for the death of a common father, forgetting their dissensions, their divided interests, their clashing opinions, and compelled to feel how impotent are the exertions of man unless they be ratified by God. They and we are [approaching] to-day our holy altars, to the end that we may so repent of our sins, that we may have peace and prosperity bestowed upon us by Heaven. We pray to God that he may protect and bless us, and so prosper our endeavours, that our country may be enabled to take and maintain her high place among the nations of the earth,—so that peace may be our crown here, and happiness our reward hereafter.

There is one peculiarity which forcibly strikes us in the midst of this scene, and which may not inappropriately be noticed here. Our minds are drawn to the contemplation of the wisdom which pervaded the councils of those who framed the constitution under which we live. They foresaw to what contingencies we might be liable, and provided wisely and efficaciously for the wants which might arise. In past times, such an event as has now befallen us would have carried desolation and ruin into any republic—the nation, without a head, would have been shaken to its centre—have dissolved into its original elements—and from the highest glory, have been cast down into utter disgrace. But behold, by the peaceful and legal operations of the provisions of our Constitution, all this is avoided? One is raised up to supply the place of him who is gone, and everything goes on as it was. No change takes place. Our relations abroad, our councils at home, are unaltered and undisturbed. Everything is preserved in that perfect order which has been secured to us by the wisdom of those men of former times who framed our government. A source this is of great gratulation to ourselves, that by the blessing of God—even in the midst of party interests and political contests, by an exact observance of those principles we all have sworn to maintain, through a scene like this we can go on without feeling those convulsions which would have uprooted another people.

But we should not rest on this. We should teach ourselves to look forward and see in what manner we may secure the continuance of these blessings to our children and our children's children.

There is one principle of our political condition, which is laid down by all parties and acknowledged on all hands. It is that the basis on which our institutions rest, is the popular will. The monarch may wield his sceptre and keep his people in subjection, even though corruption reign in his court; and by that very corruption it may be, he most effectually can preserve his authority. But not so with republicanism. Its energy lost—its power at an end—all the happiness which that species of government brings to the people, gone—it becomes the vision of an idle dream, if the people be corrupt. The power of the rulers is the gift of the people—the choice of the rulers is the duty of the people—and if, in making that choice the people look to their own individual and private interest, more than to the fitness of him who is chosen, if a spirit of mere partisanship obtain, a compromise be made for private purposes, between him who chooses and him who is chosen—then indeed, republicanism is near its end. It cannot subsist where there is no virtue, for that which led to an aberration from principle in the first place, will lead to a continuance of that aberration; and thus the regarding the private good of each and not the public good of all, on the part of the citizens, is the principle which will destroy the institutions of republicanism.

Our principle is this: that the man should be chosen for ruler, who is best qualified to fill the station, with respect to the good of the whole nation. It is necessary therefore, that the people should be of a generous disposition—that they should be moved to prefer the public good to individual gain, (and this, in the end, will best protect the individual)—that they should entertain a spirit of generosity and not of selfishness. But how is this spirit to be preserved? Only by each one cultivating it for himself. We have heard of patriotism—we have indeed seen instances of patriotism—but, as regards the world in general, the word is merely an empty sound. Where then is this spirit to be found? I answer, in religion. If a man feels an interest not only in this passing hour, but feels likewise that he is to be placed before the bar of a Judge who sees into the inmost recesses of a heart, and who will render unto him, not according to his deeds only, but according to his thoughts also—then will he feel his responsibility to God for the faithful discharge of his whole duty to man. Religion teaches man to love his neighbour as himself, and, consequently, to uphold himself those institutions which confer the most happiness on the whole—to transmit to others blessings which have been secured to him. And if it teaches him this—then indeed by religion we can bind a man stronger than by any bond this world exhibits; for his fate for eternity is bound up with his due discharge of his duty as a citizen.

This, then, is the great conservative principle of republicanism. And if we look to the history of the chosen people of God in ancient times, we shall find that their religion was the sole foundation of their greatness. So long as they observed the commandments of God, they found peace, prosperity, and happiness. The moment they swerved from their duty, their enemies were let in upon them; and instead of being the glory of the Lord of hosts, they became a byword and a jest to the nations. Though they had the outward semblance of a people, it was a shadow which belied. And so it will be with us, if we forget our gratitude to God and the republic at large, and substitute for a sense of that duty, a looking after private interest, a bargaining for place and power. If the great conservative principle of religion is replaced by these, then indeed shall we be able to make no calculation upon principle or virtue—then indeed shall we be but a byword and a mockery!

And on this day it is the great and solemn duty of each one of us, to enter into his own heart, and before him who sees the heart, examine himself. His question should be—"From what motive did I act in exercising my privilege in casting a vote?—what object had I? Did I seek the benefit of the people at large, the safety of the Constitution,—or was it from a wish for place, a bargain with one, or a chaffer with another? Was it from hatred, or malice, or revenge, or ambition, or from a sincere wish to discharge my duty? I was given a voice in the election—and how did I act?" Too often, my hearers, too often do we forget that the right of suffrage is not a privilege conferred upon us for the advancement of our private interest, but that it is a great duty, for the whole discharge of which we are amenable to Heaven. The permanence and prosperity of our institutions can be secured only by each individual's exercising his political rights according to his conscience, and not from interested private views. This is what we call popular virtue, and this alone is the solid basis on which republicanism can rest.

And let me briefly remark here, upon a few of the temptations which tend to the counteraction of this principle. Unfortunately our country, especially in these latter days, has presented but too many of them. One of the strongest of these temptations is the spirit of avarice, which, wholly regardless of the rights of others, seeks only individual profit, and power and place as a means of profit. I speak not now in a party spirit, for I know none; but I must say that never were the words of Scripture more perfectly applicable than to us: "to love riches leadeth a man into great peril." There has been, and is, a spirit of wild speculation abroad, which has supplanted in a great degree the spirit of patient and untiring industry. If, however, we look to the day in which those men were found who achieved the independence and framed the constitution of the country, and ask of what disposition those men were, we shall find that they sought not, by wild speculation, at once to grow rich—but that they believed that the blessing of God rested upon honest labour, and that the will of God has assigned to each one his place. They also thought that the spirit of true religion is for man to bow down in submission to the will of God, to earn his bread by the sweat of his brow, and by labour to fulfil his part of the penance imposed on all. They taught their children to labour. And in this belief, and in this instruction, we should follow their example. They were animated by the spirit of the wise man, when he exclaimed—"Give me neither poverty nor riches, for the one may tempt me, and the other lead me to despise my fellow-men: but give me competence and a feeling of independence, that I may keep thy commandments, oh Lord, and at my death be borne by angels to Abraham's bosom.'' Oh, my brethren, the tempting spirit against which I would have you guard, is that which causes man to place his hopes, his happiness, his enjoyment, upon that wealth which is too suddenly acquired, and to withdraw his heart from the contemplation of a happy abode in heaven. Never were the liberties of the country more endangered than from the prevalence of a spirit like this—never were they safer than in the hands of those whose principle is that happiness is to be found in the continuance of labour.

I would again impress upon you as the first great principle which religion teaches, in reference to our duties as citizens, that the greatest caution should be maintained against that seductive spirit which would, by undermining private integrity, lead men to bestow their suffrages in elections to public office, from a sole regard to their individual interests. Guard well against that, and, by the blessing of Heaven, our republic is safe; once yield, and our liberties are destroyed.

My brethren, there is another topic which, as connected with this, it may not be unprofitable to look at. To a certain extent in every free country, some degree of opposition of parties is eminently useful; if kept within proper bounds, instead of a curse it is a blessing. It leads to a watchfulness for the national good in the people, and guards jealously against the rulers taking the property of the people, under the pretext of it being done for the public protection. But there is another spirit of party, or rather a spirit of persecution, of which, unfortunately, we have not been without exhibitions in this country. They who framed the constitution, sought to guard against it as far as possible, and accordingly provided for universal toleration in religious matters. But unhappily, they have not completely succeeded in preventing its manifestation. Believing, as I do, that truth is single and indivisible, and that two contradictory principles cannot at the same time be true, that religion consists in the worship of God in spirit and in truth, that the Bible contains the word of God, and that the spirit of revelation is consistent in itself—I am forced to believe that there cannot be two religions. I look upon it as an extraordinary manifestation of the weakness of the human mind, to maintain that two religions—the one denying what the other asserts—can both be true. But where persons are seeking for truth, they are not always capable of seeing it; and where men honestly differ in opinion, it would be uncharitable, it would be irreligious for any one to condemn his fellow, because he could not agree with him. For myself, I have no more doubt than I have of my existence, which is the true religion—the religion that Jesus Christ delivered to his Apostles, and which they spread abroad in their own time, and handed down to after generations; but I am not to say that it is equally clear to every other mind. There could not be a more criminal act on my part, than to depart from the religion which I believe and proclaim, but another may conscientiously feel it to be impossible to believe with me. Hence, I must leave the judgment to God. I cannot say to him, "I know that what you profess is not true"—but I must say—"I have no doubt that what the Saviour taught is what I believe, but I know not the lights you may have had. God does. To him, therefore, you must stand or fall." This is that spirit of toleration which, in a society like ours, ought always to exist—it is that duty of charity which we all owe to each other. These differences should not make us hostile—we should alike uphold the constitution, the interest of the country, the social charities of life; we ought to know no distinction of creed in all this. Even if the word of the Lord has never sounded in the ear of our fellow-man, still we have been created by a common God—the blood of the Saviour has been shed for him as well as for us—and that Saviour may yet raise him much above ourselves. Even as Saul, who held the garments of the men who stoned St. Stephen, afterwards became the greatest of the Apostles, as by a flash from heaven, so may the same power which caused his conversion, make him who differs widely from us now, go far beyond us in the path which we pursue. Hence, that spirit which would denounce those who differ from us, is one destructive of Christian charity, and inimical to the principle of good. It was not in this spirit that the constitution enacted that there should be no preference of one religion over another; it was in direct opposition to it that the enlightened minds who framed that instrument yielded to the better conviction of their hearts, and blotted from the statute-book all exceptions to the great principle of right which has granted to all full freedom of conscience and worship. Their declaration was, "let each, according to his own conscience, worship his Maker; but let not the spirit of persecution be found!"

This caused the healthy action of the infant republic; but, unfortunately, we have seen in later times a disposition to forget the great lesson thus inculcated, and to revert to a persecuting spirit. I care not from what this arose—under what pretext it was urged—by what reasons or excuses it was defended or palliated! It is lamentable that in any man it should be found to exist. But wherever it does exist, its evils are twofold. It injures him who cherishes it, and him who is its victim. In the one, it engenders a spirit of domination over his fellow, and in the other, a perpetual temptation to hatred and revenge. It is a spirit which separates brother from brother, and induces mutual distrust. It may even graft itself upon political feeling or partisanship—it may cause political principles to be blended with religious distinction—and then we have at once a union of church and state, the antagonist of civil liberty.

Let me entreat all who hear me, first to seek to eradicate this spirit from their own hearts, and then to destroy it wherever it may be found. The good of the nation at large requires the sacrifice of individual preferences, and they who have been the victims of a spirit of persecution hitherto, should lay their sufferings, as an obligation, upon the altar of the common good; so that they who forgot for the moment their true principle, and caused the evil to exist, may cause it to be obliterated as soon as possible. Thus, instead of being a collection of persons professing to be one brotherhood, and yet different in opinion and hostile in feeling, we shall be, in truth, one for the benefit of our common country, for the promotion of our mutual happiness, for our highest welfare here and hereafter.

In a large portion of the civilized world, charges are prevalent against the Catholic religion as being incompatible with civil and religious liberty. On what are these charges founded? From the pages of history it is said that the Roman Catholic religion is at war with the spirit of republicanism. But allow me to ask in what way? The principle of republicanism is the equality of men. We teach that all Christians have a common Parent—that all are equally redeemed by the blood of the Saviour—that all must appear before a common God who knows no distinction of persons—where, then, is the inconsistency? Look through the records of the world, and see where the principles of true republicanism are first to be found. They had their origin in Christianity, and their earliest instance is in the church of which we are members. Her institutions are eminently republican. Her rulers are chosen by the common consent—her officers are obliged to account strictly to those over whom they preside—her guide is a written constitution of higher force than the will of any individual. What call you this? Aristocracy? Monarchy? It is republicanism. Look again. Where were the bulwarks found that stayed the ravages of the barbarians of the North, when they devastated the south of Europe? In the republican Catholic States of Italy. Go to a nation still more familiar to you—search the pages of English history. One strain prevades them all—a perpetual assault upon the memory of the prelates of the Catholic Church. Charges are brought that they were overbearing, haughty and tyrannical. Where are the proofs? There are none. Go to the Records of Parliament, and you will find the same thing there. Look at Britain in more ancient times, before the Norman conquest. One of her kings sent to Rome—he addressed the Pope, and requested of him a code of laws for the government of his realm. What was the answer of this haughty, tyrannical, all-grasping potentate. who is represented as having his foot upon the necks of kings and emperors? It may even now be found in her archives. "I can give you principles, but not laws. Your duty as a monarch is to consult your men of wisdom, acquainted with the wishes and necessities of your people; regulate your conduct by their advice, but govern your land in your own way. Nations differ widely, and that which is proper for one might be highly injurious to another." The principles of the common law, that mighty fabric in which English liberty is said to reside, have been traced back to the Catholic Church. In this, then, is the germ of liberty to be found. After the Norman conquests then it was that the conqueror dictated to his captives his own laws. But who refused to bow down in tame submission to his usurpation? The bishops of England were the men. They rested their claims upon the ancient compact; they took the laws of Alfred and of Edward, and from these demanded of the conqueror himself an acknowledgment of the rights secured to the people by Edward. And when the base hypocrite, John, endeavoured still more closely than before, to fetter the people, it was the Archbishop of Canterbury, and the bishops of England, that resisted his power. At the field Runnymede they wrung from his reluctant hand the Magna Charta, which is regarded as the English constitution, but which is only a part of what the people enjoyed under the laws of Alfred.

These are the men who have been stigmatized as proud, as haughty, as ambitious. They were ambitious—just as your Hancocks were ambitious—just as your Warrens were ambitious—just as your Montgomerys were ambitious—just as those other men were ambitious who pledged their lives, their fortunes, and their sacred honour, to the support of that declaration whose successful maintenance wrested from the monarch of England the political rights which we now enjoy. But the historians of England, even while the word of liberty was upon their lips, filled their pages with misrepresentations of the principles of the Catholic prelates, and calumnies upon their characters. Why was this? Because the Catholic religion was prescribed law. Hence it is, that the pages of history have been garbled and distorted by the British historian, because the Catholic prelates resisted to the utmost, the unjust encroachments of the British kings. The history of the American colonies, before they became an independent nation, more especially during the earlier years of their settlement, exhibits marked indications of the same spirit of intolerance towards the Catholic religion; and this, too, on the part of those who themselves fled to this continent as a refuge from religious persecution. In this we find the explanation why, for generation after generation, the same charges against Catholicism have been made—because the same dynasties have been set up, and its opposition has been the same to all. But if we endeavour to correct this source of evil, if we say—"let history be divested of its prejudices and misrepresentations—let education be separated from sectarianism—let the truth alone be recorded and taught"—then are we told—we have been told—that we are turbulent and discontented. Even in this country attempts have been made to divide the republic on account of religious differences—but, thank Heaven! the public mind is becoming more and more enlightened on this point, and men are beginning to perceive that the greatest curse which could befall our country, would be the encouragement of any spirit of sectarian persecution. Let us beseech God, in his infinite mercy to avert from us all such spirit of uncharitableness and unkindness. Before Heaven, let us always avoid it. Let us be a band of brothers as to our common rights—as to our religious differences, let us bury them. Would to God that we may always act in this manner—that we may overcome the spirit of our nature, and imbibe only the spirit of Christian charity. Oh! that we all may, with reference to our opponents, enter into the blessed spirit of that prayer—"Father, forgive them, for they know not what they do." Let us, then, endeavour with all our might to reduce these principles to practice, and in the discharge of our duty to the republic, regard it as a duty to God. Thus shall we achieve the great object of our constitution—thus shall we obtain of God his blessing. If we are assailed from abroad, let us join together as a band of brothers to repel the assault. Thus shall peace, and happiness, and prosperity reign among us—thus shall we be contented with the things and the liberty given to us in this transitory scene, having our eyes fixed on the better things and the true liberty, promised to us in Heaven, as the children of God.

ADDRESSES TO THE CHURCH CONVENTIONS OF SOUTH CAROLINA, HELD AT THE CATHEDRAL OF CHARLESTON

SECOND CONVENTION, NOVEMBER, 1824

Beloved Brethren:—The Almighty God has been pleased to bring us again together, after a period of chastisement. The city has been swept by pestilence and the country afflicted by an unpropitious season. Let us in this place lift the eye of faith to behold the hand of him who loves his children in the very moment when he appears to punish, "For whom the Lord loveth he chastiseth: and he scourgeth every son whom he receiveth. Now no chastisement for the present seemeth to bring with it joy, but sorrow; but afterwards it will yield to them who are exercised thereby, the most peaceable fruit of justice." (Heb. xii.) Our first object should be to draw from the exhibition of his providence that conclusion which religion teaches, and which reason sanctions. "See that you refuse not him who speaketh. For if they escaped not that refused him that spoke upon earth, much more shall not we, who turn away from him who speaketh to us from heaven." That voice in which he addresses us, admonishes us of our neglect, informs us that we are inordinately attached to this earth and to its transitory goods, that we too implicitly rely upon its maxims and have preferred time to eternity; it tells us that we do not seek first the kingdom of God and his justice, but that we are over solicitous, saying, What shall we eat, and what shall we drink, and wherewith shall we be clothed? That voice reminds us, that we endeavour to lay up for ourselves treasures on earth, where the rust and the moth consume, and where thieves dig through and steal, and that we do not lay up for ourselves treasures in Heaven. That voice then instructs us that our good Father, who is in heaven, blasts our hopes to teach us that "Unless the Lord will build the house, he who attempts to raise it, labours in vain"—that our wordly prudence is like that of those who consulted together how they might build a tower whose top would reach the heavens, so that they might be able to defy the God of the deluge—but the Lord smiled in derision of their wisdom, and the babbling builders, and the presumptuous projectors, were scattered over the surface of the globe to learn humility from their disappointment; to do penance for their contumacy, and to seek reconciliation with their God, when they should be convinced of their weakness, and dependence. Thus may we from the disappointments of our hopes be made wise unto salvation, and the cutting off from amongst us of so many of our brethren, is well calculated to teach us the uncertainty of life, and to excite us to a preparation for eternity. Indeed, brethren, many amongst us well needed the lesson. God grant, it may be turned to profitable account.

You need not be informed that our church in this state, is as yet but in its infancy, scarcely moulded into form, and far from being perfectly organized, totally destitute of wordly means, favoured equally as any other it is true, by our excellent state constitution, but though having experienced the kindness of the Legislature, and polite attention of many of our estimable brethren of other denominations, yet we labour without either our fault, or that of our fellow-citizens, under the appalling inconvenience of not being known to be what we really are—doctrines are imputed to us, which have not only been disavowed by our body, but even condemned by our church; principles are attributed to us, as the foundation of our morality, which principles we abjure as irreligious and reject as absurd; and doubts have been raised as to the perfect compatibility of the system of our church government with the spirit of the glorious republics which it is an object of our ambition to preserve in purity and vigour, and to be identified with which, is a source of our gratification. But we must leave to time, to our own good conduct, to the impartial inquiry of an intelligent people, laudably desirious of information, and to the great influence of the divine Spirit of truth, to exhibit to the world facts instead of the fictions of prejudice, and to convince our brethren that although we lament the divisions of the Christian world, and believe that we have preserved, unadulterated, the deposit of faith, still we love those who differ from us; and though we cannot assert what we do not believe, that in religion, truth and falsehood are matters of perfect indifference, we desire to be in the strictest bonds of charity with our fellow-citizens. And how can we hate our friends when our divine Master commands us to love our enemies, to do good to those who hate us, and to pray for those who calumniate and persecute us, if we desire to be his children? And our whole aim is to be ranked amongst the children of God.

Still since our former meeting some progress has been made. The Legislature of South Carolina has granted incorporation to the vestry and members of the Cathedral Church of St. Finbar, to the vestry and members of the Church of St. Peter's in Columbia, to the Roman Catholics of Georgetown, who have been since organized and have purchased a good lot of ground for a church; and to the general trustees of the Roman Catholic Church of South Carolina. It is but right, however, to inform you, that owing to the misinformation received by some members, and the misconceptions of other members of the legislative bodies, many difficulties arose which it required several explanations to remove. However, we must bear ample testimony to the honour, candour, intelligence and integrity of several of those gentlemen, and to the zeal of others, and the liberal disposition and good will of the bodies at large towards us: as soon as they clearly saw our object to be constitutional, all difficulty was removed. The zealous exertions of the respectable attorney-general of the state to set our case in its true light ought not to be forgotten.

In Columbia a lot of ground for a church has been purchased, in an eligible situation. A plan of an intended church has been exhibited, but not yet finally approved, and we have reason to fear that owing to not consulting and receiving the necessary constitutional sanction for some of their acts, the vestry of this church have unintentionally fallen into mistakes which, however, are likely to be easily adjusted.

There are several other parts of the state in which churches are wanted, and could be supported, either totally or partially, but the want of clergymen is so great, that at the present moment it would be prematurely occupying your attention upon what could not be of any practical benefit, to lay before you statements which would only produce in you unavailing regret at the destitute condition of hundreds of our brethren in the faith. Some of those places we have visited, others we have frequently been invited to, and intended to visit, but have had neither the leisure nor means which would be necessary.

At your former meeting, an order was passed for printing a number of copies of the constitution: the execution of this order was committed to a special committee. It has not yet been executed, but this delay is not attributed to them. It is right that the cause of the delay should be known. We have understood that certain amendments which we have declared to be fully admissible by the canon-law and the usages of the church, are likely to be submitted to your consideration. We have also sent an abstract of the constitution, in the Latin language, to Rome, for inspection, and to be informed whether it was in any part in opposition to the general discipline of the church, and we thought it right to delay the execution of the order, until your decision and the judgment of Rome should be known.

We have communicated to Mr. O'Connell the resolutions of thanks passed by the houses of the clergy and laity at the former convention for the zeal which he manifested in regard to this church: as yet we have had no answer to the communication, but we have been gratified at observing that in the report of the Committee of the Irish Catholic Association, the subject has been favourably noticed, and we do indulge the hope that if their means will allow, we shall not be forgotten. Other churches in these states feel themselves sufficiently rich to dispense with their bounty; we must confess that to our poverty it would be equally acceptable as it is necessary. Probably a statement which has been studiously put forward in certain public papers of this country, in a manner calculated to create particular impressions, might have attracted your notice. It purported that our holy father Pope Leo XII, had granted considerable pecuniary aid to our missions. We can only state, that we have never received any, nor are we aware of any having been granted, though we have had communications from his holiness and from the cardinal transacting the business of the Congregation of Cardinals *de propaganda fide*, of a date by many months subsequent to this alleged appropriation. We have thought it right to make this statement for the purpose of correcting any mistake to which the publication of such paragraphs may give rise, and you will thus perceive that for the purposes of religion we have had no means but such as you have contributed.

One of the great objects of our solicitude is and always has been, the creation of a seminary, in which candidates for holy orders might receive that instruction which is absolutely necessary to qualify them for the proper discharge of their arduous duties. We need not inform you of the deep erudition which should be united with that solid piety absolutely required for qualifying a priest to instruct, to teach, to exhort, to reprove, to withstand the gainsayers, and to preserve with fidelity the deposit of our faith, as well as to be made the pattern of his flock and the dispenser of the sacraments, which are the mysteries of God. You know our want of means, and the comparatively small number of candidates which our diocess requires. It has often been suggested to us that it would be better to have them educated elsewhere. We have judged otherwise, and shall give you an abstract of the grounds of our judgment. Our desire is that they should lay deep and broadly the solid foundations of classical and philosophical literature, and to be satisfied of their competency and acquirements, not so much from the reports of others as from our own close and frequent examinations.

Again, we desired that under our own inspection they should grow up in the service of the altar, proceeding from order to order, as they became qualified, in conformity with the salutary discipline of the best days of the Church, and in compliance with the recommendations of our councils, especially that of Trent. Then, although throughout the world our faith and our principles of morality and of general discipline are the same, yet the application of those general principles to special practice, requires the knowledge of the habits, the dispositions, and the other circumstances of the people, and to special discipline of the particular church, in which the clergyman is to be employed, and even in these United States, our extent of territory is so vast, and some of our circumstances is so very different, that principles regarding the state of society, which may be innocently and laudably imbibed and taught in some of our states, would be extremely mischievous in their practical results amongst us. The peculiarity of our climate too, requires an adaptation of the bodily system. In addition to all those considerations is another of the utmost importance. Although no state religion is recognised, and we trust never will [be] in this Union, and the minister of religion is vested with no public or influential character beyond what the voluntary recognition of his own flock allows, or the politeness of his fellow-citizens concedes, still unquestionably the clergyman has some sway over the minds of many: and it is the policy which every state has followed, and perhaps ought to follow, to be vigilant that this sway be not exercised for injurious purposes. And that which is the duty of the body at large, is in some degree the duty of each individual. Hence it is no arrogance of temporal authority in us to have determined that, as the clerical jurisdiction must be derived from us, we shall be careful that it shall not be exercised by any person except one who is acquainted with the nature of our republican form of government, and attached to its institutions. And we have thought that all the ends which we thus seek will be best attained by the creation of a seminary in this diocess.

In its creation we have had to encounter many difficulties. One of the chief was the want of funds to remunerate the teachers. This difficulty has been in a great measure obviated by extending the school, so as to afford an opportunity of receiving other pupils, upon the distinct pledge that their religious tenets should not, in any manner, be interfered with. And thus whilst those pupils receive, we trust, at least equal literary benefit as they would in any other institution, and the religious feelings of their parents are honourably respected, the school is at all times open to the inspection of those parents, and the whole burden of the support of the teachers does not fall solely upon us. Another difficulty was to find means of support for some of the candidates who might be rather straitened in their circumstances. A selection was then made by a council of studies whom you saw sworn into their office at the former convention, and a few of the candidates whom they, upon their oaths, testified, after examination, to be fully competent, were employed as assistants in the lower classes, and received a small compensation for their services. Thus, after the experience of three years, we are enabled to state, as the result, that we shall be able to have in this school an opportunity of giving the best classical education to our candidates, and to those pupils that may be entrusted to the care of the teachers under our inspection; but we have no expectation of any other advantage arising therefrom, as its funds, should there be any saving, will be devoted to procuring philosophical apparatus and a library for the use of its own members. Hitherto this establishment, so far as we have been connected therewith, has been far from being a source of emolument. Henceforward we shall expect from it only the benefit of education for such of our candidates as may be improved in its classes.

You must, therefore, perceive the necessity of considerable exertion on your part to aid us, by placing in the hands of the general trustees some funds, which our next convention may be able to apply as they may see proper to aid useful candidates for holy orders. Well-disposed individuals, who would place aid for the same object in the hands of the treasurer of the seminary, or the treasurer of the general fund, or any of the local treasurers, to be by him transmitted, would do a useful, an acceptable, and a meritorious work, and would have a well-founded claim upon the prayers of the church, and we trust upon the merits of our blessed Redeemer. Nor should their scantiness of means or the smallness of the donation which they could afford, prevent those who can contribute but little from giving that, small as it may be; several mites of widows united in a common fund, would produce a considerable sum, and each would have great merit, and rejoice in beholding the consequence to be a source of great benefit.

It is not, brethren, by seeking for large contributions that we can meet the wants of our church; our congregation is not rich, some of our flock are the descendants of men who, for the preservation of their faith, have by the British laws been stripped of their possessions, others have lost their possession in the West Indies, and all are here endeavouring by industrious pursuits to maintain their families; they cannot make large donations for the purposes of religion, but their regular contributions, though small, will provide for its exigencies. You will, in examining the accounts of the treasurer of the general fund, observe how very small is the sum which has been placed in his hands; you will determine, as the constitution provides, as to the manner in which it is to be disposed of, and you will consider how the collectors for this fund may be excited to more activity, and the members at large to more punctual payments.

Brethren, we trust that each year will exhibit to us our scattered flock and neglected brethren, more extensively organized, more closely united. What the separate attempts of disjoined congregations could not attempt, can be easily effected by a united body, acting with energy in simultaneous efforts, and zealously endeavouring to conform to those great principles which, during eighteen centuries, have, in the midst of persecution and prosperity, through all the vicissitudes of a changing world, kept our several nations united. Empires have arisen and decayed, thrones have been raised and have crumbled, people have formed compacts which have been dissolved. Millions have separated from us, and boasted that they would survive our ruin. The rock of our church has been deluged with the blood of our martyrs. Our clergy have been butchered by the dupes of confederated infidels, who called darkness light, and light darkness. The successor of St. Peter, has, in the recesses of his prison, watered the bread of bitterness with the tears of affliction for the calamities of his flock. In the midst of the dark cloud which overshadowed the church, the eye of faith still discerned one spot of light which emitted the beam of hope from that sun of justice who cheers us with his assurance, that, though the heavens and the earth should pass away, his word shall not fail. To his Apostles (*John* xiv.) he promised that he would send his Spirit of truth, who would teach them all truth, and bring all things to their mind whatsoever he said to them. He afterwards sent them to teach all nations, (*Matt.* xxviii.,) to observe all things whatsoever he commanded them, assuring them that he would be with them all days, even to the consummation of the world. He had previously promised them (*Matt.* xvi.), that upon a rock, which he pointed out, he would build his church, and that the gates of hell should not prevail against it: he had also promised them, (*John* xiv.,) that he would ask the Father that he would give them another Paraclete, that he might abide with them for ever; the Spirit of truth whom the world could not receive, because it seeth him not, nor knoweth him; but with them he would abide and they should know him, and he would be in them. And he did pray to the Father, (*John* xvii.,) amongst other things, that he would sanctify them in truth. (*Mark* xvi.) Relying upon those promises, they went forth preaching everywhere: the Lord co-operating with them and confirming the word with the signs that followed. (*Acts* xiv.) And when they had ordained assistants and successors, they commended them to the Lord; they (*Tit.* i. 5) also gave in charge to those persons to extend and to perpetuate this ministry of Christ, and they recognised and testified (*Acts* xv. 28), the fulfilment, by the Saviour, of that promise of the superintendence of the Spirit of truth over them in the discharge of the great duty which he committed to them. And we, brethren, unworthy as we are, can exhibit the unbroken chain; link connected with link, which, passing through the intervening centuries, fastens us to them to whom the first promises were made, the first commissions were given, and we this day teach as they did, and adhere to the principles which they established. Our trust, then, is not in our own wisdom, but in the promises of God; and we, by adhering to this law, may confidently expect his blessing upon our exertions. Our scattered brethren will perhaps assemble round the standard which has been set up, and in a land where peace is proclaimed to all men, and protection equally afforded to all who love peace, God may (*Isaias* xiv.) give you rest from your labour and from your vexation.

JOHN, *Bishop of Charleston.*

FOURTH CONVENTION NOVEMBER, 1826

Brethren:—We are assembled according to the principle adopted in our constitution: that of the expediency and utility of consultation, to promote the welfare of our church. Owing to our very limited numbers, and the sameness which must characterize, our proceedings, we can have little of novelty or of variety to occupy our attention. Yet our least proceeding is in itself important, for it is in the cause of religion, and may in its results be deeply interesting to the spiritual and ecclesiastical welfare of millions who will succeed to us; because to us is entrusted the deep responsibility of laying the solid and substantial foundations of that spiritual edifice which your children will continue to erect. Hence, though our duties appear to be few and trivial, they are to us and to our successors greatly important.

Since your last meeting, our Constitution has been printed; and it is hoped that the members, being thus in possession of its details, they will be more than ever attached to those great principles of unity by which our strength is consolidated, our efforts are made useful, our harmony is established, our body made respectable, and our charitable affections for each other enlarged and confirmed. The Catholic who peruses it will discover the ample, certain, easy, and efficacious mode in which provision has been made for the prevention of evils, or the remedy of such as may arise, as well as for the combination of our several efforts to produce whatever benefit we may desire. Our brethren of other denominations who may peruse it, will probably find that they have too often attributed to us tenets and principles which are not ours; and looked upon us as inimical to what we loved, and hostile to them upon account of principles which are common to us both, and to maintain which our ancestors and theirs stood in firm union, before that unfortunate separation by which we have been estranged from each other.

Another effect of this Constitution being generally in the hands of our members, will be, their seeing the object of several of our appointments and institutions, and the mode in which that object may be best attained. Several persons elected to offices have frequently been at a loss to know what was the exact duty of the office, and how it was to be discharged—and several members were frequently at a loss to know the exact purpose to which some of the contributions for payment of which they were called upon, was to be applied. By a perusal of this document those difficulties will be removed.

Owing probably to the cause adverted to, very little has been during the last year collected, in this state, for the general fund. Hence you will find that the treasurer has not been able to discharge even the very moderate orders of the last convention.

Since we last met, the missions in this state have been greatly extended, especially in some of the higher districts, and in them it has been found, as in the other states of this diocess, that there is a far larger number of members of our church, than we had suspected. I do not hestitate to say, that the number of Roman Catholics who are unprovided with a ministry in this state, and those of North Carolina and Georgia, exceeds thrice the number at which we used to estimate them. In several places they have desired to be organized, and to receive the consolations of religion. But, alas! my brethren, I had not the means of acceding to their request. I had not clergymen duly qualified for the purpose. I have not been therefore over anxious for their organization, or incorporation, in those places which were not likely to be soon supplied.

The town commissioners of Cheraw have conveyed to the general trustees two lots of ground for the purposes of our church, and these lots are now held by them for the purpose of being so disposed of.

But the object to which I would most particularly draw your attention is that of providing for an extension of our present ministry, and for a regular succession of good clergymen.

This subject has been to me one of deep and anxious solicitude, and is one upon which I can now address you with the advantage of some experience. Our brethren in the distant parts of the diocess feel their own state of destitution, and have frequently addressed me upon the subject, in such a manner, as proved to me, that they were by no means aware of the mighty difficulties which stood between me and the gratification of their wishes; they described to me the qualifications which characterize the most learned, pious, experienced, and highly-gifted clergymen, and requested that I might provide them with persons of this description. Alas! Did they but know the time which is consumed, the labour which is undergone, the difficulties to be surmounted, the disappointments to be submitted to, the hopes which are blasted, and the losses which are sustained, before a clergyman duly qualified for the ministerial office in our church can be entrusted with the care of souls, they would be more moderate in their expectations, and more forward to aid in creating a ministry to serve themselves and their children? I do not complain of their anxiety, I do not reprove their earnestness, I do not discourage their applications: but I beg to inform you and them, that I have been laboriously active, and that my clergymen have most efficiently aided me, and that generally the candidates for orders themselves have been patient, industrious, and indefatigable; but we have received scarcely any aid from the laity towards creating, and perpetuating a ministry. This subject is of vital importance and demands your most particular attention.

I leave to your own prudence and zeal to deliberate upon this and such other topics as may come before you, and to devise the means of carrying into execution the great principles upon which we shall agree for the promotion of the common interests of our church in this state.

May the Spirit of wisdom guide us, and may the blessing of the Almighty God, Father, Son, and Holy Ghost, be with us to lead us in the way of life, truth, justice, and prudence.

With sincere affection,

JOHN, *Bishop of Charleston.*

FIFTH CONVENTION NOVEMBER, 1827

Brethren:—We have been permitted, by the kind providence of God to meet again, for the purposes of religion. Another year has passed away, and some of our former associates have been called to the bar of judgment; we still remain, knowing that the period of our departure must also speedily arrive, and we may now ask ourselves, what have we done within the last year for the great end of our creation. I speak not of the examination, which, as private individuals, each of us should make not only every year, but every month, every week, every day, and every hour; but of that which we should make as holding public places in the administration, or aiding the administration of that church of God, which is the society of the saints. Little opportunity is indeed given, and very scanty means are to be found in this state available for this important object, still we shall not be blameless unless we use those opportunities and turn those means to account.

The great objects to be sought after are providing for present exigencies, and preparing for future wants. Upon this first head each church or congregation is supposed to be interested in its own particular concerns, but as in the natural, so in the mystical body, the affliction, or suffering of one member affects the whole, and the others should be active in their aid; when the head consults and directs their action, and there is no distraction or opposition, all is harmony and co-operation, and prosperity, for it is clear that the general welfare consists in the health of each separate portion. This convention is as it were the head for consulation, and the several congregations are the members. It is for us to discover and to point out what are the remedies for the various evils, what are the means for promoting the general welfare, and it will be for our congregations in their aggregate, and in their individual capacities to execute with alacrity what we shall have determined. I have to complain upon this head that the members of our churches have been greatly deficient; they expect effects without aiding to produce them, and when the mode of proceeding has been constitutionally pointed out, they too often are negligent of adhering to that mode. Individuals even who are well disposed, find that much is not required from them, and each persuades himself that his omission of that little will not be any serious injury, whereas it is plain that all our exertion is but the combination of the acts of individuals, and all our means the sum of their small and separate contributions; and if each yields to this too generally prevailing delusion, we shall be left without efficient officers, or any funds. How then can we carry on our administration? In comparing the receipts of the general treasurer during each of the last three years, you will perceive the evidence of what I remark. You will find that owing to the neglect in some instances of the officers, and in others of the individuals, the votes of the last convention as to the appropriation of funds, were but empty resolutions. The consequence has been very injurious. I shall exhibit to you but one of several instances.

Our brethren in Columbia, in the mode of proceeding to erect a church, fell into a series of mistakes from the very beginning, some of which were of such a description as at one time to leave little prospect of their being held in our communion; but from their subsequent acts and exertions it was plain that they had such dispositions as deserved our aid, and called for our best support. They were greatly disappointed in their calculations, and after having raised a very handsome structure, have now the mortifying prospect of being deprived of its possession. It was in the contemplation of the proper authority to obtain, upon the credit of individuals, to whom the general fund should be a guarantee, such a sum as would release this church from its difficulties, the sum to be repaid at the convenience of the congregation: but it was found that the fund, owing to the neglect of collectors and contributors, was in such a state as by no means to warrant such a proposal; and even Columbia itself had not made a single remittance during such a period, as not only left it without a claim to aid from the fund, but even endangered its right to be represented in the convention.

I introduce this merely to show the results of this neglect to which I have adverted. I recommend to you to take the case of that church into your consideration, for the purpose of seeing how it may, if possible, be aided.

The great want under which we at present labour in this state is that which affects the whole diocess; the want of a sufficient and efficient clergy. Each year more plainly exhibits to us how many of our brethren in the faith, are to be found in those places where we knew not of their existence, and who are most anxious for at least the occasional services of a priest, and who do indeed, when the opportunity presents itself, press towards him for the sacraments! What a contrast exists between the zeal and the piety of those bereaved individuals, and that of those men who, surrounded by opportunities, are careless of their own souls, and obstacles to the welfare of others. How often have I been afflicted, how often have I wept at the insensibility of those persons who would domineer over our discipline, whilst they deserted the sacraments!! It is, beloved brethren, our duty to provide as far as in our power, for the wants of those scattered members of our flocks. Another circumstance also shows the absolute necessity of having a more numerous clergy; the removal of members of our church to that range of towns which is rising up with such rapidity in the interior of the state. Hamburg, Columbia, Camden, and Cheraw, call upon this ground for particular attention; and it is due to the citizens of other denominations in those towns, to state that they have uniformly manifested kind and friendly dispositions towards any of the clergy that have either been resident or visiting in their vicinity.

Our present efforts can be directed only to one point, the providing such a clergy as will be useful for the service of those missions,—men of sound faith, of tried virtue, of sufficient knowledge, attached to our republican institutions, citizens, and, if possible, natives of these southern states, who may be found assimilated to the climate, and feel that they are, as it were, a part of the country itself; whose object will be the service of God, and the salvation of souls, and whose labours will be disinterested. This cannot be easily nor speedily attained, but we shall sooner approach to its attainment by keeping it steadily in view.

We must be prepared for many disappointments, but we may, with God's blessing, feel certain of success by perseverance. If we were to abandon these efforts, there would remain but little hope for making any permanent foundation for our church; had those efforts been made at an earlier period, what would be its present situation in this state? I desire not to claim for ourselves any merit over those who have preceded us, but I merely repeat what I have often heard. I will add that the excuse of our predecessors is to be found in the imperfect organization of our early institutions, and the unsettled state of our early population. Our plan of organization is now perfect, and we are a people of fixed and settled abode; we, therefore, are called upon to make those exertions which our duty requires, and which our power permits.

I need not now, after the experience which we have had, and the knowledge of facts which you possess, inform you of the reasons upon which I have fully determined never to admit to the ministry in this state any clergyman against whom there was a founded complaint in the place of his previous residence. The destitute situation in which I found this diocess compelled me to incur hazards which I would now be criminal in repeating. Hence our whole reliance must be upon educating in our diocess our own clergy.

Hitherto much has been done, but with scarcely any aid from the laity; the chief resources were found in the industrious exertions of the candidates for orders, and the serious and extensive sacrifices of time, of labour, of property, and of comforts, by some of the clergy. In every country, and at every time, in our church, the education of the ministry has been looked upon as a portion of the public duty of that church. We have not called upon you for any serious contributions. The constitution which you adopted, regulated a very moderate aid to a fund for this and other purposes; the last convention showed its sense of the propriety and necessity of giving that aid by its grant of such a sum from the general fund, as would be highly beneficial if obtained; but the vote was inefficacious, owing to the neglect of collection and contribution. Let me, however, here express my thanks to the two collectors who, in the Charleston district, since their late appointment by the vestry, did collect all that you will find upon the books of the treasurer.

I would therefore, in the present state of our affairs, prefer calling your attention more to secure what has been already done, than to extending our efforts in attempting what is desirable, but perhaps not immediately attainable. I would say it is the duty of the laity to contribute to the establishment and security of a diocesan seminary, as well to supply our immediate wants, as to provide for future exigencies; and as this is an object of paramount importance, I recommend that you give it your early and your earnest attention—as well by using such measures as will make the vote of the last convention productive, as by exciting our body to an extraordinary effort for this extraordinary purpose. As individuals you are perfectly convinced of the reasonableness and necessity of my observations; but it is also fit that, as a body, you should make your conviction operative, by extending it to others, and by consulting how you can lead them to aid you and me in carrying our wishes into effect.

The accounts of the general treasurer consists of but a few items; they have been examined by the general trustees and found correct; they shall of course be laid before you. Should you desire a statement of the accounts of the seminary, it shall be furnished. You will find its debt considerable,—but it has been greater than it is at present.

There are several other topics to which I might draw your attention, but they would rather make an appearance of business, than form its foundation. Should you feel that other objects besides what I have pointed out claim your attention, I shall be ready to furnish you with any information which I possess, and to give to you my opinions upon your requisition.

It has pleased the Almighty to deprive us, by the yellow fever, of the Reverend Godfrey Sheehan: he was a virtuous young man, and had made considerable progress in his studies; he has, I trust, through the merits of our Redeemer, claims to eternal happiness; but we owe to him the charity of our prayers and sacrifice. I have fixed upon tomorrow as the day for his month's remembrance, at which I trust you will attend.

May the Almighty grant to us to serve him with fidelity, and through the merits of our only Saviour Jesus Christ, and by the intercession of his good angels and saints in heaven and on earth, give to us, after the discharge of our duties, to see and enjoy him in heaven, is the blessing for which my humble prayer is offered.

JOHN, *Bishop of Charleston.*

J. F. O'NEILL, *Secretary.*

SIXTH CONVENTION NOVEMBER, 1828

My Brethren:—It has pleased the Lord to permit our assembling here again, at this time, for the purposes regulated in that constitution which we have adopted for the better and more orderly proceeding, by common counsel and by combined exertion to provide for those wants which retard our progress, and striving to perfect the symmetry of our infant institutions.

Neither our numbers, nor the circumstances, afford room for much variety, nor furnish new topics for our consideration. Our existence as an organized church is but as of yesterday, our numbers are small, our brethren in the faith generally, with the exception of those residing in this city, are widely and thinly scattered over the surface of the state, and almost estranged from their altars, their sacraments, and their usages: they dwell amongst neighbours who, with the best intentions, and the kindest dispositions, are under the most erroneous impressions regarding the nature and the practices of our religion, having been educated in the belief that it is a tissue of unmeaning superstition, uncongenial to the principles of reason and the institutions of our republics. We may regret such a state of things, but we must be prepared for its results.

I shall lay before you what has already been done, and what remains, as I believe within our power to perform; you will consider whether the means can be found, and if so, how they might be most effectually applied, and should I omit any topic which you might feel proper to bring under consideration, you will, of course, have it brought forward and examined.

But previously to my so doing I shall advert to an occurrence which, though without our diocess, still immediately concerns us.

Since the convention of this state last assembled, the Lord has called to his account, and we may hope to his reward, the Most Reverend Ambrose Mareschal, Archbishop of Baltimore, the late metropolitan of our province, a prelate advantageously known for his great erudition and his eminent private virtue: his responsibility was great, and his station calculated to produce an intimate connexion between him and us; whatever our hopes, then, may be, let him not be forgotten by us in our suffrages. His place has been filled by a prelate well known and greatly respected during several years in the archdiocess; the Most Reverend Doctor James Whitfield, was consecrated in his metropolitical church on the first of last May, by the venerable and Right Reverend Bishop Flaget, of Bardstown, our senior suffragan, aided by the bishops of Philadelphia and New York. The zealous manner in which our archbishop has commenced his laborious and apostolical career, leads to the hope that he will speedily find the means of gratifying the just expectations of several of our prelates by assembling our provincial synod, so that by our joint counsel and united labours we might find light, consolation, encouragement, and strength to persevere with better prospects of success in our several stations, for building up the house of the living God with those materials which now lie disjointed and scattered over the surface of our states.

What we have done during the last year has, indeed, been much less than we anticipated, and greatly short of what, at one time, the opportunities appeared to promise.

We stand greatly in need of a ministry fitted to our circumstances: and as those are widely different from the state of the ancient churches in Europe, we have found, by experience, that the employment of a clergy accustomed to the discipline and usages of long-settled and comparatively small parishes, produces mutual disappointment to us and to them; whilst persons educated and trained amongst ourselves, are at once fitted for that state of things by which they have been for some time surrounded, and in contemplating which they have, as it were, grown into the ministry. The want of such a clergy for our missions is also a great cause of our debility and imperfection. From how many places have they called upon us for the bread of life, and we had no one whom we could send to break it to the hungry!

As far as the means of the diocess permitted, our churches have been supplied, and our destitute brethren in several places visited, and encouraged to persevere in the hope that, before long, they would have more frequent opportunities of attending at the holy sacrifice and partaking of the sacraments. I have far more cause for congratulation than for regret or complaint, when I review the zealous exertions of the young clergymen whom we have sent upon missions from our seminary. Imperfect as it necessarily must yet be, and altogether destitute, I may say, of the usual resources by which similar establishments are upheld, to it we owe, altogether, the existence of an efficient though small body of priests; and to it we ought to look for the prospect of a sufficient succession to supply our wants and those of the persons who are to succeed us. May we find it resemble the grain of mustard seed in its results, as it has in its origin! It has had to contend with no ordinary difficulties, which, could they be anticipated, might have perhaps deterred us, but having been now overcome form a solid assurance of success. Still it is encumbered with a very heavy debt which would have been considerably reduced if your former votes had been carried into effect: but owing to the omission of the collectors for the general fund, those votes have remained, as you will perceive upon inspecting the accounts, little more than a record of your good will. From the same cause, too, it has happened that no means were placed at my disposal to aid the missions through the state; and what has been effected in that way has been done altogether at the expense of the clergy, whose means are far from being abundant.

I brought to the view of the last convention the perilous state of the church of Columbia, which, through the imprudence of the trustees, had been so deeply involved in debt as to jeopardize its possession. Nothing effectual was done in this case; the treasurer of the general fund had no means, and even if he had, the congregation of Columbia had forfeited their claim to aid, because they neglected to make the constitutional contribution. The legislature had kindly authorized the drawing of a lottery; the attempt to raise funds by its means has hitherto failed. A committee of the general trustees being duly authorized, made various unsuccessful efforts to negotiate the sale of this lottery —but the period for the sale of the church, under a decree of the court of equity, was at hand; and by the accommodation of friends I was enabled to purchase the claims of the plaintiff, those claims being their security for repayment. Thus you will perceive that the difficulty is only postponed, but not removed; and exertions must be made to redeem this church from the effects of accumulated mismanagement: whatever may be procured to give present relief must be ultimately repaid by the district for whose use the building is thus preserved.

The cathedral is very differently circumstanced, although chiefly useful to the district in which it is erected; it is a church of the whole diocess, and to which the whole diocess ought to contribute; and it is upon this ground that the constitution regulates that its erection and preservation is a legitimate object, to which the general fund is applicable. However, as yet the expenditures have been met, I believe, altogether by the district in which it is located. Its debts are diminishing, it is true, but the diminution is slow and trifling; and the charge of discount upon the renewals of the notes by which the debt is represented, is a serious deduction from the contributions made towards its liquidation.

I would then seriously press upon your consideration the absolute necessity of using every exertion to collect and to augment the general fund for all the above purposes, as well as to examine whether other modes of relief might not be devised with some prospect of success.

An association friendly to the cathedral has been formed shortly after your last convention, and under its sanction; how far it has been productive of good, you will perceive by the report of its officers and the inspection of its accounts, which I presume will, according to its constitution, be laid before you.

But the subject which I would principally urge upon your consideration is that of the seminary: for without a pious and well-informed body of clergy, we shall in vain have churches and stations. The altar is for sacrifice, the priest is to offer it: the pulpit is for instruction, the priest is to occupy it: the sacraments are the means of grace by divine institution, the priest is to administer them. The candidates for orders must have the means and the opportunity of a suitable education; and that one of considerable extent and of varied acquirements; the priest of our church should be duly furnished with the heavenly armour, as well to protect those placed under his care, as to guard himself; his meditation should be upon the Scriptures of the two Testaments, his conversation with the sages of the world, in the languages in which they speak the testimonies of faith and the exhortations to virtue; he should be acquainted with the customs of nations, the history of ages, and the discipline of the church, that he may know how to walk in the footsteps of those who, before our days, led from the various regions of the earth, the cohorts of the God of hosts to the gate of the heavenly Jerusalem. To be useful to you he must have the opportunity of becoming vigorous himself; he must have been trained up in that rigid discipline, which, under God, makes saints who may be fitted to diffuse sanctity around. The ministers of the living God are the salt by which the mass of the world is to be preserved from putrefaction: raised in dignity, they should be elevated in virtue, so that the radiance of their example may awake the sleeping, rouse the lethargic, terrify those who do the deeds of darkness, and cheer those who love the glory of the Lord; their public virtues should be in reality what the decoration of their ministerial vesture exhibits in its emblematic show. But to effect this according to the usual order of grace, much probation and spiritual exercise are necessary. It is, therefore, of the utmost importance to secure the means of affording to those who are to be employed in our ministry, such an education as will make them wise unto salvation, powerful to teach, prudent in their administration, and efficient by their combined zeal and information.

In those regions where an established religion exists, the state makes ample provision for this purpose. In places where our church receives no aid from the state, but where during a series of ages it has existed, accumulated donations, bequests, and subscriptions form an ample fund. In our republics we have no state religion, and owing to the peculiar construction of the law before the Declaration of Independence, our church is amongst the least extended and worst provided for in the Union. In this diocess, especially, in point of numbers and of means, our station is perhaps the last even amongst those of our own province. We are only beginning, we have no stock from our predecessors, we must rely altogether upon our own means. We must, then, seek amongst ourselves the resources upon which we are to draw.

At the last convention of the church in Georgia, a resolution was entered into, to which I would draw your attention. It was resolved to make an effort to raise a sum sufficient for the education of one or more candidates within a given time, the person who was to enjoy the benefit of this to be named by the general trustees, and with the approbation of the bishop, to be educated and ordained for the mission of their state. Any information which you may desire upon this or upon any other subjects within my reach, I shall willingly afford upon your application.

Since the last convention, the Rev. Edward Swiney, a priest, has left this diocess for Europe: and it has pleased God to call away, in the midst of his studies, the Rev. Martin Duff, who upon the score of conduct, and talent, and information, gave hope of being one day, a useful priest. Let us remember him also in our prayers.

I cannot close this communication without mentioning in terms of gratitude an association of ladies in this city, who by small contributions and kind exertions, have already done much to aid the seminary.

They look for their reward, where I trust they will obtain it, in a better world than this. A small addition has been made to their funds by the surplus which, after providing some necessaries for their church, remained in the hands of a similar association in Augusta.

Let us then, my brethren, zealously co-operate in our several stations for building up the spiritual temple of the Lord, for the establishment of the church of Jesus Christ, which is the house of the living God. Though the means which we possess are limited, and the obstacles which we have to surmount are great, still we have much to encourage us. Our time has not all been misapplied, our efforts have not been totally useless; we have made some progress; the Lord has blessed our endeavours. Let us then persevere; let us follow up what we have commenced; so that by repeated efforts we may insure his efficacious and perfecting benediction: for as there is no other name under heaven wherein we can be saved but the blessed name of Jesus, so there is no other power that can insure to us success save the power of our eternal Father. ''Unless the Lord build the house, in vain shall we strive to build it.'' Let us strive to become acceptable to him through Christ, by an observance of his commandments, by an adherence to his institutions, by a participation of his sacraments; and may we be guided in his service by that Divine Spirit which enlightened the minds of his Apostles with wisdom whilst he inflamed their hearts with charity. May our deliberations and actions be directed to his honour and glory, to the welfare of his church, to the propagation of truth, the increase of piety, and the salvation of souls.

Yours, with sincere affection, in Christ.

JOHN, *Bishop of Charleston.*

SEVENTH CONVENTION, NOVEMBER, 1829

My Brethren:—You are now so well acquainted with the object of our assembly, that comparatively few observations will be necessary for enabling you clearly to see how its duties are to be fulfilled. The events of the last year are not numerous, nor were they extraordinary, save in two instances, one of which is matter of serious benefit to this particular church; the other is important to our whole ecclesiastical province. I can, therefore, have but little to communicate, as both those events are well known to yourselves.

The infancy in which our church, in this state continues, is yet helpless; there are many more demands for ministerial exertion than can be at present complied with, not only because of the want of a properly qualified clergy, but also because of want of means to enable such a clergy, even if they existed amongst us, to go forth to labour. The great exertions of the few who were sent to traverse our district have been productive of serious benefit: we still discover many scattered members of our own communion, and several of them are eager to worship at the altars upon which the Lamb is mystically offered, and whence is dispensed that flesh which gives life to the world. Though we are the least numerous in proportion to our territory, of any of the churches of our province, yet it is clear that we have far a greater multitude than our exertions can satisfy; and here it is evident that we ought to labour with more zeal and assiduity to create a ministry which could suffice for our wants. Your friends, your fellow-citizens, your brethren in the faith are placed at a distance from that spiritual food which they so much desire; and whilst for some of you the table is spread with abundance, others would feel relieved by the crumbs which fall from you. Surely I need not urge more than this consideration to excite a deep and permanent interest for creating a fund, by general contribution, to send missionaries to the remote and destitute within our borders. They should themselves aid also the contribution, by their subscription to this general fund, from which you would have power to make appropriations to this end, if your treasurer had the means, as well by providing for the necessities of those missionaries who occasionally go to labour amongst them.

I am happy to inform you that I have for the first time been authorized by a zealous and useful society in France, that of the Propaganda, to draw upon their treasurer for five thousand francs. The bill has been negotiated for $933, and portions of its applied to different useful missionary objects. For this I feel myself called upon, in justice to a venerable brother, whose disinterested benevolence led him, when profiting for his own diocess from that source, to recommend us also, though he had never seen us, nor been in this quarter of our Union. I ask your gratitude and prayers for the respectable Bishop of Cincinnati, who has, without solicitation, and without communication with us, done this diocess the benefit of his interposition. The Bishop of Mobile has also, I am informed, interested himself in our behalf. This, I am led to expect, is but a commencement of their benefactions. May God protect and cherish the people who amidst their own trials are so charitable to others! It is but a small portion of the advantages which America has derived from France, and of which the Americans love to embalm the recollection. Escaped from the fangs of a ruthless and blood-stained infidelity, whilst France offers the victim of praise upon her altars, she ennobles her gratitude by her charity and her aid to rescue from their thraldom those who sit in darkness and in the shadow of death.

The most ample funds for missionary [purposes] would be altogether useless, if we had not properly qualified clergymen who might be sent. I have frequently hitherto expressed an opinion that however excellent clergymen coming from abroad might be, there were great additional benefits derivable from their education at home. I particularly alluded to the knowledge of American laws, intimacy with American people, the attachment to American institutions, the habit of American discipline, the zeal for American improvement, and the devotion to American rights, together with the adaptation of the great principles of faith, of morality, and of science to American circumstances. I am not only confirmed in the opinion, but every day brings to my mind new evidences of its correctness; and I prefer all the vexations, disappointments, expense, and delay necessarily incident to waiting for the education of a clergy upon this system, to grasping immediately what would give us more speedy appearance of relief, but would not, in reality, prove so permanently beneficial. In the seminary which we have endeavoured to create, we have had our share of imperfections and difficulties, but from it, also, we have received that ministry which now makes us a diocess, and we have the prospect of procuring others who will, I trust, emulate in usefulness those who have already gone forth. In no human concern can man calculate upon unmixed good, and uninterrupted success; we must indeed be prepared for baffled hopes and unanswered expectations, but we must also have our share of success. Much has been done by the seminary, though more was expected; but our future prospects are more flattering. It would be folly to remain dependent upon the casual aid that might be received from those places where, in large schools or colleges, after they had selected for themselves, their charity would bestow upon us those whom they found incapable or stiff-necked. Any diocess which seeks to possess a good ministry, must necessarily provide for its creation, and it is more prudent for us to make the effort at this early period, than to defer the exertion, which can never be made too soon, but the procrastination of which has too often been pernicious.

A former convention has made appropriation of one thousand dollars from the general fund, to aid this institution, but owing to the unproductiveness of the fund, not one-fourth of that grant has been paid. An association of pious ladies in this city has done much towards the comfort of the students, and their own creditable and well-directed industry has been highly advantageous. But owing to former difficulties, the seminary is yet loaded with a heavy debt,—to lessen which I have applied a considerable portion of the remittance which I got from France. I cannot too strongly press this important subject upon your consideration.

The state of the Cathedral has been greatly improved, indeed I may say that it has been altogether relieved from its difficulties by the very extraordinary and highly creditable exertions of its friends. Last year one thousand dollars of its debt had been reduced, besides the payment of interest to the amount of nearly four hundred dollars; this absorption of our means in the payment of discount upon the renewal of notes was not the only evil. There was one more unpleasant than even this to be met, in the liability to the caprice, or the unaccommodating spirit of some of the persons concerned in doing the business of our loan, and serious inconvenience was sometimes created, as we thought, unnecessarily; it was therefore determined to make an effort at once to release ourselves, both from the tax and the perplexity; and the effort has been so far successful, that at the present time the loan is free of interest, and the debt is owing principally to members of the congregation, and is to be discharged by instalments at the convenience of the body, with means arising from well-regulated sources. I have not only to express my deep gratitude to the active and intelligent chairman of the committee which so well executed this work, but also to his zealous associates, and not only to the members of our own communion who have contributed, but also to a few of our liberal fellow-citizens of other religious denominations who have kindly given their aid. This effort was the more creditable, since it was made at an unfavourable period of the year, under inauspicious circumstances, and was so perfectly successful within so short a period.

I should be happy, were it in my power to offer my congratulations to the flock at Columbia upon their church, the whole process regarding which has been so completely injudicious. It was frequently exposed to sale, and has finally been purchased by me; to effect which purchase, I am considerably involved for the amount which it was necessary to procure. It has all been paid, but the means from which I looked for remuneration to enable me to pay the interest, and to refund the capital, appear to have altogether failed; and yet, strange to say, from the district for which this church has been saved, not a single contribution has been made during two years towards the general fund; yet it is for such purposes as would afford it relief that fund was designed! We would turn our attention to the erection of other churches, but it is useless to put up edifices, unless they are shortly to be used by clergymen.

There are other subjects to which I should be glad under other circumstances to draw your observation, but at present I cannot expect that they could be attended to, especially so soon after the extraordinary aid which so many of you have lately given, but it is well to bear them in mind, and prospectively to view what will, I trust, hereafter occupy our serious care. One of our most interesting concerns is to provide for the proper education of the children of our flocks. This is the parents' special obligation, and the pastor's most pressing and elevated duty, as it is also the patriot's and the charitable man's field of active and useful benevolence. As yet, we have not been able to do much in its regard; our children are scarcely provided in the city with sufficient opportunities of proper religious instruction—in the country and in remote towns they are still more destitute; our orphans have fallen into the power of those by whom they are estranged from the creed of their fathers, and our little females are especially exposed. It is true that more urgent wants must be first supplied; but these concerns ought not to be forgotten.

Provision should be made not only to educate candidates upon whom we may have the claims of justice, and to send missionaries to our distant and destitute brethren, but also for the competent support of the resident clergy in the districts where they may be stationed. By reflection upon those obligations, you will become familiar with their grounds, you will be able to exhibit them to others, you will spread abroad a proper spirit of zeal for those objects, you will procure the means for attaining them, and to your activity will be attributable the good which must result to future generations.

The collectors of the general fund have not in any place been as successful as they ought, but this year, more has been collected in the district of Charleston, than in any former year; and I am confident that the gentlemen who made such progress would have been still more fortunate, but that latterly during the collection for the cathedral, every other contribution was suspended; in future, there can be no doubt but the general treasury will be better filled. It is to be seriously regretted, that nothing whatever had been done outside the Charleston district, though the secretary of the general trustees more than once, by order of the board, brought the subject home to the view of the local vestries and collectors. May we indulge the hope that more interest will be felt henceforth, and our means of usefulness be augmented.

My brethren, we have hitherto by mutual confidence and zealous co-operation attained some blessings; we have not only acted harmoniously together, but we have found what must be the natural consequences of that harmony—prosperity and comfort. It is true, that some of our brethren who formed very strange notions, not only of the constitution which we have adopted, but took equally erroneous views of my mode of administration, have kept aloof for a time. They have been permitted to follow their own plans without interruption; they adhere to our faith, they observe our ecclesiastical discipline;—it is not my intention to interfere with their peculiarities; you need not envy them the results which have been the consequence; they begin themselves to be aware of the inconvenience to which they are liable. Our object is to go forward in affection, in peace, in common exertion: when they think proper to unite more closely in our general concerns, by adopting the constitution, according to which our affairs are regulated, we shall gladly receive them; until then, they shall have our good wishes, our friendly offices, and our religious intercourse. I am under the impression that ere long, these estrangements will cease. It is our duty, as I know it is your disposition, to show by courtesy, by good will, by affection, the utmost readiness to admit them to a full participation of the advantages of our union; thus will our efforts coalesce, and our prosperity be more fully established, and more widely extended. Meantime, let us continue to press on with renewed energy and refreshed zeal; much has been effected, but a great deal remains to be done. Repose is occasionally needful, but it is injurious if indulged in farther than is requisite for the reparation of strength.

You are aware that I have lately attended our Provincial Council, and you have read the letters which we have addressed to you. I need not enlarge upon their contents. Treasure up their maxims; carry their exhortations into practice. It will gratify you to learn that, although in point of numbers and of institutions, Charleston is decidedly the most deficient and imperfect diocess of these states, except, perhaps, one which has been this year erected, and whose bishop has not yet returned from Europe, yet, the zeal and activity which have been manifested in this city during my absence, and the accounts of which reached us during our session, tended greatly to uphold your bishop, to procure respect for yourselves, and to give impulse to the energies of others. May we ever be engaged in such contests, and only in such!

You have been informed that our decrees have been transmitted to the Holy See for revision and confirmation. A considerable portion of what might concern the laity is found in the pastoral letter addressed to them; the remainder principally regards the conduct of the clergy, the administration of the sacraments, and the decency and convenience of our buildings.

Great credit is due to our excellent metropolitan for his promptness in acceding to the requisition for calling this council, and for the manner of his presiding, as well as his unostentatious hospitality for all who chose to indulge in the pleasure of its participation. For my own part, I feel it a singular happiness to be associated with such men as were there assembled, and I must say, that I have never been more edified than by the zeal, the humility, and the religious demeanour of my brethren and their assistants; and what their information has added to my stock of knowledge, is indeed considerable. It is for us, beloved brethren, a source of great consolation to behold in our day, our provincial church assuming its proper form, and growing into a state of harmonious and extensive organization. Let the example not be lost upon ourselves. We are no longer a number of jealous, scattered, contentious, and badly agreeing congregations, with no point of union but a common faith. No; we are half a million of souls knit together into one provincial church, having charity for those who differ from us, and affection for each other. Our efforts are not those of individuals, nor of disjointed societies; we are members of a body in which there exists but one vivifying spirit, and which has but one rule of common action. When any one member suffers, all sympathize; when one is invigorated, all rejoice. Our separated brethren are united and powerful in the promotion of their special views, and in the attainment of their particular objects they give to us excellent examples by their assiduity; whilst we lament their departure from the original fold, we must feel that we as yet linger far behind them in our own industry. Even the brethren of our own household of the faith in Europe, exert themselves in our behalf. Shall we not, then, be roused to bestir ourselves in our own concerns?

Brethren, in the past year, we have had some things to afflict, but much to console, and very much to encourage us. Let us be grateful to the Father of mercies, and the God of all consolation, for the comfort which he has vouchsafed, and whilst we receive good things at his hand, why should we repine if he mixes that which is less acceptable, and which our sins deserve? Blessed be his name! May his blessing also turn our labours to account. JOHN, *Bishop of Charleston.*

EIGHTH CONVENTION, NOVEMBER, 1830

Beloved Brethren:—It has pleased the Almighty God to permit our convening again, for the purpose of consulting together how the welfare of our church in this state might be secured, and how the interests of religion within our sphere of action might be best promoted. Unworthy as he who addresses you may be, to him is entrusted the awful charge attached to the Apostolic commission: his place is amongst those whom the Doctor of the Gentiles desired to[10] "take heed not only to themselves, but to those flocks in which the Holy Ghost placed them bishops, to rule the church of God which he hath purchased with his own blood." He is not only commanded to[11] "be an example to the faithful, in word, in conversation, in charity, in faith, in chastity;" but also to[12] "keep that which is committed to his trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so called;" [13]"not to be ashamed of the testimony of the Lord," but to [14]"preach the word, to be instant in season and out of season, to reprove, to entreat, to rebuke with all patience and doctrine;" to [15]"be vigilant, to labour in all things, to do the work of an evangelist;" [16]"to uphold the form of sound words which he hath heard from those who sent him in faith, and in the love of Christ Jesus; to keep the good deposited in trust to him by the Holy Ghost who dwelleth in us;" [17]"to set in order those things that are wanting, to ordain priests;" so that [18]"the things which he has himself heard from his teachers, before many witnesses, the same he might commend to faithful men who may be fit to teach others also." So that by these means the wants of the faithful might be supplied, holding through your bishops to the head, [19]"from which all the body by joints and bands being supplied with nourishment and compacted, groweth unto the increase of God."

Truly awful and highly responsible then is the situation of him who oppressed by the heavy load of his charge looks to you, in your several places, for that co-operation which by God's aid would increase his strength, cheer him in his toils, and conduce greatly to the attainment of the object of his ministry. To whom can he more confidently apply, than to those priests "chosen to the aid of his partnership and labour; men of a following order and second dignity," who were prefigured by those[20] "seventy prudent men, by using whose aid amongst the people, Moses easily governed innumerable multitudes," men succeeding to those "teachers of faith, given by the Lord as additional companions to the apostles, by whom they filled the world with succesful preaching." Sharers of his toil, partners of his cares, co-operators in his ministry,[21] "he calls them not servants, but his friends, because they have known all things which he has wrought in the midst of them."

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[10] *Acts* xx. 28.
[11] *I Tim.* iv. 12.
[12] *I Tim.* vi. 20.
[13] *II Tim.* i. 8.
[14] *II Tim.* iv. 2.
[15] *II Tim.* iv. 5.
[16] *II Tim.* i. 13, 14.
[17] *Titus* i. 5.
[18] *II Tim.* ii. 2.
[19] *Colos.* iii. 19.

The voice of the faithful has added to our consultation, our lay-brethren in the faith, zealous for religion, attached to discipline, prudent in the concerns of life, who by their habits of business may be better fitted to devise the most feasible mode of raising the necessary means, of usefully directing their application to the objects which we may deem most necessary and which they shall approve, as also to be satisfied upon investigation, that those means have been faithfully and economically applied. Thus, in our several spheres, we shall unite our common efforts for the promotion of that faith to which we are attached.

You need scarcely be reminded that in this state we are only in the commencement of our efforts, and as yet scarcely organized. We cannot, therefore, have many details to lay before you respecting the transactions of the past year, nor can your attention, as regards the future, be drawn to what we would desire to effect, to any greater extent than what we believe to be at present easily attained. Though we see much which we should be glad to accomplish, yet it would be unwise to distract you with the prospects of what we could not hope to attain.

The few stations existing in this state have been sufficiently supplied, and some of the scattered flock have been occasionally visited; but still other stations might be usefully established, and our distant brethren desire and need more frequent opportunities; but our clergy are not sufficiently numerous.

Circumstances, which, though not attaching any imputation to his moral character, yet perhaps render his departure no loss, though it was a disappointment, have obliged me to grant a dismissal upon his repeated applications to a priest educated amongst us, and who had considerably advanced in his course of study. One of the oldest missionaries of the Diocess, who had been resident elsewhere for some years, has returned, and I have this day ordained a clergyman who having commenced his course of studies amongst us, went through the subsequent portion in one of our best-regulated colleges in another Diocess. Still I must inform you, that this will not add to the efficient force of South Carolina, because very serious responsibility rests upon me for another portion of my Diocess, too long neglected, though I trust without any fault of mine; and I owe it to North Carolina to give, at length, to its well-disposed members of the household of our faith, some permanent ministry. It has been hitherto one of my greatest difficulties, to provide a virtuous and an efficient body of clergy; and when I had succeeded to any extent in the effort, their distribution through the several stations, so as to fulfil my duty with impartiality to them and to the people, has been the most painful as it was one of the most delicate of my obligations. I am aware that I have in several instances been subjected to unkind imputations upon this head. They who have judged me, took only those partial views which were furnished by their own interest, their own convenience, or their own affections; whilst I was obliged to embrace a wider field, and to cause those partial views and attachments to give way to the good of my whole charge. Though I cannot expect to be more kindly judged in future than I have been heretofore, yet I would intreat that forbearance to which I am confident my motives are entitled, though my judgment might prove incorrect. In such cases as those to which I allude, religion demands sacrifices of this description, especially from those who undertake to[22] "labour not for the meat which perisheth, but for that which endureth unto life everlasting." They can easily perceive the spirit which should animate them in that injunction recorded by St. Luke, as given by the Saviour[23] to the young man who desired leave to wait and bury his father. "Let the dead bury their dead; but go thou and preach the kingdom of God." Not only should they be ready as those amongst us have always exhibited themselves, to go cheerfully whithersoever they were sent, but they should continue to inculcate upon the faithful at large, the absolute necessity of a like spirit of disengagement from individual and personal predilections amongst the clergy, so that all should be "looked upon, only, as the ministers of Christ, and the dispensers of the mysteries of God."

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[20] Form of Ordination of a Priest.

[21] *John* vi. 27.

But, my brethren, it is fit that we should deeply examine by what means we may be best able to provide for the increasing demands for clergymen, and also for the continuance of a future supply. I have frequently heretofore pressed these topics upon your consideration, and although they have occasionally engaged our attention, yet nothing effectual has been hitherto the result. In the efforts which I have made, a considerable debt has been incurred, which is not only burthensome in itself, but is a cancer consuming our means by the interest which it draws: I shall have the particulars communicated to you, together with the resolutions of the convention of the church of Georgia, upon the subject, and the views which I entertain respecting the means of its liquidation. In the present state of our church this is a serious and an engrossing subject for your consideration, and one to which I invite your special attention.

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[22] *Luke* ix. 59, 60.
[23] *I Cor.* iv. 1.

There were grounds for hope that we should receive from a benevolent society in France, funds which would be fairly applicable to the liquidation of this debt, but I need scarcely inform you that however you may in a political light view the late revolution in that nation, in this respect it is likely to deprive us of the expected succour, and upon this ground it will be the more necessary to redouble our own exertions.

Not only are we called upon to cancel this present debt, but you must see that it will be necessary to secure the continuance of an ecclesiastical seminary that we may have a succession for the ministry. This appears to have been altogether overlooked by our congregations. In general, they seem to consider that all their duties are fulfilled by supporting a church and a clergyman. They do not advert to the necessity of providing a successor for their present pastor, who is not immortal; they do not advert to the necessity of educating candidates to supply other vacancies, and to afford opportunities to their brethren scattered widely over the extended surface of the regions that we inhabit. They seem to think, notwithstanding their experience to the contrary, that properly qualified clergymen can be found ready at their call, without any previous exertion to procure them. Whence does this delusion arise? Most of our congregations are emigrants from the nations of Europe, in each of which provision was made long since for this want. In every one of those countries there exist colleges of ancient foundation, with ample endowments to support professors and to aid students; these have been created by the pious liberality of their progenitors, or by the munificence of their governments, and thus without any serious demand upon the present generation, there are ample means to receive candidates, and to create a ministry. These means are the property of the countries from which our people have emigrated; and in arriving here, they find themselves in new regions, in which no such provisions have been made. They do not advert to their altered circumstances, and they appear to be astonished why clergymen cannot be as easily had in America as in Europe, and deem it strange that they should be called upon here, to contribute for purposes regarding religion to which they had heretofore been strangers. It is not easy to convince them, at once, of the necessity of a contribution to effect this object.

Yet, let them look round upon their separated brethren of other religious denominations, and they will at once perceive, that owing to similar causes they also are under a like necessity. How many are the establishments which have been created, and are abundantly maintained by the Protestant Episcopalians, the Presbyterians, the Baptists, the Methodists, the various classes of independents, and so forth? See how by means of subscriptions, of collections, of donations, and of bequests, they have largely placed the means of maintaining professors, erecting buildings, creating libraries, supporting candidates, and aiding missionaries, besides also erecting their churches, and providing for their pastors. Far be it from me to expect that our small and incipient congregations should at once effect anything like this! No! I could not be so unreasonable. I only desire to show the delusion which has existed amongst us, that it was enough for each congregation to maintain its church and its pastor. I wish to have the source of this error detected, and its fallacy exposed. I know our people too well, to doubt their disposition fully to do their duty to the best of their power, when they are aware of its extent; but this is a topic upon which they have not hitherto sufficiently reflected, and I am anxious that through you it should be brought frequently and closely under their consideration. When they become familiar therewith, I am certain they will need little more impulse than their own love of religion to excite them to action; and when the present debt shall have been discharged, I have no doubt but the carrying into effect the simple provisions of the constitution, respecting the general fund, will meet every necessary demand. You will perceive from the Treasurer's report how very much that fund is in arrears, and I am firmly impressed with the conviction that the neglect has originated in want of sufficient acquaintance with the object of its creation.

The state of our seminary would have been far worse than it is, but for the creditable and useful exertions of the association of ladies in this city, who have, by comparatively small contributions, and by their personal exertions, done much to save expenses and to procure comforts for its inmates. That valuable association richly merits, and has effectually secured far higher and more useful gratitude than mine. It would be desirable if they received the countenance and contributions of their sisters in other parts of the diocess. The seminary also owes much to another society of religious females, which is as yet but in its infancy, but which, I trust, is destined to be an instrument of spiritual and temporal blessings to many in our state. May the Almighty in his mercy reward those benefactresses of both associations, who, in the true spirit of their Father, desire that the left hand should not know what the right hand doth!

Upon the subject of the seminary, I shall also transmit to you a copy of the observations which I made to the last convention of the church of Georgia. I trust you will not separate without making yourselves fully acquainted with the whole case, and aiding me at least with your views and your advice.

I cannot overlook the very generous and useful effort which has been made within the last fifteen months for releasing the cathedral from its pecuniary incumbrances. Though the buildings are only temporary, they are at present sufficiently convenient for our purpose, and the ground on which we are assembled is now emphatically our own. To others it might be reserved in future days to behold upon this location a more noble edifice; to those by whom we are now surrounded, they will always owe the grateful recollection of having in the straitness of times procured the site, if not of having also laid the foundations of what may be for centuries the mother church of a large section of the south. It would be unjust in us to withhold our acknowledgments from some of our separated brethren who have kindly aided us on this occasion. There now remains unpaid but a comparatively light portion of the original debt, for the purchase of the ground, and for the buildings that have been erected; and that portion is due to members of the congregation, who have advanced the sums by way of loan, without interest, to be repaid as the means will be furnished by the ordinary sources which have been opened for that purpose.

The manner in which this effort has been made, together with the urgency of other demands, show that, for some years, the idea of erecting a substantial cathedral cannot be entertained; and therefore, with the sanction of the vestry, the church has now been placed in that order which will enable us to use it more conveniently than heretofore. Should you desire more particular information upon this topic, it shall be furnished upon your call.

I would here beg leave to acknowledge my own grateful feelings for the manner in which the bishop's residence has been fitted up during my absence in the spring.

Though your attention is not likely to be called during your present session to any particular measures in aid of the religious institute to which I have previously adverted, yet as I am anxious you should be fully aware of its object and interested in its welfare, I shall have a special communication regarding it laid before you.

There is another topic to which I advert with sincere gratification. Hitherto the most ancient church in our state had been in a great measure estranged from us; and though perfectly united with us in faith, and in ecclesiastical government and discipline, still by a train of circumstances, and owing to some mistake, it did not accept our constitution, nor join in our common concerns. You now behold its representatives amongst you, it having, upon due consideration, unanimously adopted the constitution of the Roman Catholic Church of South Carolina, and modelled all its regulations in conformity thereto. Thus, blessed be God! we have amongst us the most perfect harmony and the most cordial union.

I have lately received from the executor of the late Mr. Michael Calverly of Georgetown, two hundred dollars, which he left to be applied by me to the promotion of the Catholic religion in this state: I have given a sufficient discharge to the executor, to whom I feel obliged for the prompt and kind manner in which he complied with the desire of our deceased friend. I shall consult you as to the best mode of its disposal. I would recommend to your prayers and to those of the faithful at large the soul of this benefactor of our church, who, though not moving in the higher sphere of society, I trust moved on no low line of virtue. He has been more than once a member of our convention.

The church of Columbia had been for a considerable time not only in an unfinished state, but liable to serious injury from the almost ruinous exposure of the entire building. The legislature had kindly granted the privilege of a lottery for its aid, but various attempts to profit by this grant resulted in disappointment. The greater part of the materials had been procured upon credit secured by a mortgage, and some judgments had also been obtained against it by other creditors, under one of which it had been sold by the sheriff. I became the purchaser, and the person whom I commissioned to act for me took titles in his own name and mine jointly. I also procured a loan which enabled me to purchase the claim of the mortgagee, so as thus to secure the building for the purposes for which it had been erected. I was desirous that it should be so far completed as to be fit for convenient use, that exertions should then be made to pay the *bona fide* creditors their just amount, and means next raised to extricate me from the responsibility for the loan, after which the property should be conveyed to the vestry and members of the church, according to the constitution.

Great credit is due to the Rev. John Barry, who upon his appointment to the cure of Columbia, exerted himself successfully, and gratitude is due to the contributors in various parts of the diocess, who, by their benefactions have enabled him to effect much, in placing the building in a state not only of perfect security, but of considerable convenience: yet still much remains to be done in liquidating the debts which so unpleasantly affect the establishment. Though I am aware that you have not, at present, any funds applicable to this case, yet I have thought it right to have you fully instructed as to the nature of the facts.

A large and convenient lot has been purchased and enclosed by me upon Charleston neck, for a cemetery, for which purpose it has been already used, several interments having been made therein: I have expended a considerable sum for the purpose, which I expect to be repaid, either by the usual income, or otherwise; and I shall then make titles of the place to any set of trustees that might be constitutionally qualified to preserve the property for its regular purpose.

I would still impress upon your minds the propriety, nay, the necessity of using your exertions and your influence to uphold our few Catholic periodical publications; it is only through them that we can in any manner be enabled to meet, and in some degree to correct the very serious misrepresentations which a press, professing to be under religious influence, continually scatters through the land. If our religion was what it is, on the columns of those opposed numerous papers stated to be, we should indeed be held in abhorrence by all good men; we should be discountenanced by every good citizen. You are yourselves conscious of the unfairness of the picture which they draw; but that is not enough. You should aid in the effort to undeceive those who are mistaken or misled. He who addresses you has had ample experience of the great evil done by their misstatements, and is fully conscious of the extraordinary benefits which have accrued from the Catholic publications. Perhaps you need to be informed that the neglect of contributing to its support, leaves the oldest of those papers, the *United States Catholic Miscellany,* still in a very precarious state. Do I go too far in urging you to aid it in every way that you can?

Beloved brethren, upon a review of the last year we have much cause to be grateful to our good God, for many blessings, of which we have been partakers. We have enjoyed peace, comparatively good health, a tolerable share of worldly prosperity. Our religious rights have been fully respected, our congregations in harmonious affection, our difficulties diminishing, our sources of spiritual good developing and approaching more towards a state of sufficiency. Not only have we cause for thankfulness, because of these singular favours, but we have, in this state, experienced very little unkindness from those of our fellow-citizens whose mistakes regarding our tenets and observances, lead them to oppose us. Let us daily endeavour to cultivate charity with all, and whilst we claim and vindicate for ourselves the right to profess and to practise the religion of our fathers, handed down through eighteen centuries, through every variety of circumstances, and still, as heretofore, the grand charactertistic of the vast majority of Christendom: let us in spirit and in truth concede to others what we assert for ourselves. To God and not to us they are accountable. Though the evidence of truth, which cannot be contradictory nor inconsistent with itself, be clearly developed to our view, we cannot determine how far that same exhibition is made to them. Let us hope that He who judges the hearts of men will see much that is favourable to our brethren, and let us continue, whilst we use our best efforts for the discharge of our duty to our Creator and our Redeemer, to endeavour also to be kind, to be courteous, to be affectionate, to be charitable to our fellow-men and fellow-citizens, whilst we labour to uphold the institutions of religion; let its spirit fill our hearts, so that being made conformable to the image of our blessed Saviour here below, we may deserve to come to the enjoyment of his glory above.

Beloved brethren, may the God of peace, and of charity, and of wisdom, dwell with us and direct us, is the sincere prayer of your affectionate friend,

JOHN, *Bishop of Charleston.*

NINTH CONVENTION, NOVEMBER, 1831

Beloved Brethren:—God has, in his merciful providence, brought us again together, to consult in what way the interests of our small portion of the church might be promoted. Few changes can take place, under ordinary circumstances, within so small a body, in the space of a year; yet some facts have occurred, of which you should be informed, that you may be better guided in your deliberations.

Though the number of our clergy in this state has not increased, yet our divisions have been better organized, and, as we proceed, they are better attended. It was contemplated immediately at the close of the last convention, to organize a southeastern district, to embrace the missions of that range of country comprising Colleton, Beaufort, and Barnwell; and for this purpose, early in the present year, a meeting was therein held, at which it was determined that this should be done;

the district was formed under the patronage of the Apostle St. James the Greater, a vestry was elected, and I appointed the Rev. Andrew Byrne to preside over that vestry, and to serve the district. Some steps have been taken to erect a church in the vicinity of Collin's Cross-roads, but unexpected delays have hitherto prevented the success of these efforts. Probably a principal cause is to be found in the absence of the priest, to whom I was obliged to give leave of absence, for the purpose of visiting his family in Ireland. As the period for which it has been conceded is nearly expired, his return may be looked for before the close of the year; and I should trust that his presence and zeal would do much to hasten the execution of this project. In the upper part of the same district, great activity has been displayed by a zealous individual who has entered into a contract for erecting a small building upon a lot which has been procured in the village of Barnwell. Our gratitude is due to many of our brethren of other denominations who have aided on this occasion. I am led to hope that this little edifice will be ready for service in the month of February.

My own tour of visitation has been extended farther west this year, than it has been hitherto; and I am able to state, from my own observation, that, although our brethren are exceedingly few and very sparse in the upper districts of the state, it would be very necessary to have a missionary to attend them, and that he would not only find amongst them the means of support, but also very kind attention from the citizens generally. At present, the few Catholics who are scattered through this region, are scarcely ever seen by a clergyman: for the pastor of Columbia, who is nearest to that section, has not only the care of the flock in that town, but very wide missions through the adjoining districts. The western parts of North Carolina and of Georgia are equally destitute of spiritual succour, though having a far more numerous Catholic population. The calls for the services of the pastor of St. Peter's, in Columbia, in the middle region, especially in Sumter, Fairfield, and Kershaw, are for him sufficiently laborious and distracting. This want of labourers I cannot at present supply, nor have I any very flattering prospects of being soon able to do better. You are yourselves aware of the many disappointments which I have, during several years, had to sustain in this way; and I am free to acknowledge, that in many instances it is better for us to be without a ministry, than to have a clergy that would not be, in conduct, language, principles, health, and acquirements, suited to the circumstances of our country. Yet, beloved brethren, we should not only pray to the master of the vineyard, that he would send proper labourers thereto, but should also exert ourselves, each in his own proper sphere, to procure, to fit, and to sustain those that would be useful. Throughout the vast extent of the ecclesiastical province of the United States, the complaint of the want of a properly qualified clergy is universal, but perhaps no diocess is more destitute than our own.

This naturally leads me to the important and interesting topic of the seminary, by sustaining which you can best remove this evil; and I believe there is no other way of efficiently insuring our supply. They whom it has already given to us, and whom we have retained, form almost entirely the clergy of our diocess; and I am under the impression that their flocks concur with their bishop, in satisfaction at their fidelity in the service of the altar. By their education in this institution, they are not only inured to our climate, but are fully made acquainted with our peculiar institutions and principles; they form mutual attachments, are better disposed and enabled to co-operate in their common field of labour; they are gradually introduced to the performance of their duties under the eye of their superior; they are made acquainted with the state of the entire diocess, with all whose parts they have in a measure become familiar, even without having seen them; and thus known and knowing, they go at once upon their missions, not as strangers, but as members of the household. You are aware that this seminary has for some years been labouring under a heavy debt, the interest of which has been a serious incumbrance, and a wasting of our means. Your last convention adopted the report of a committee appointed to examine into the amount of that debt, and the means by which it might be paid off; I am under the impression that if the details of that document had been reduced to practice, and zealously executed, that debt would now have been greatly reduced. It is not for me to say why the resolutions have not been acted upon. I shall merely suggest, that frequently I contemplated urging it upon the attention of those to whom the execution was intrusted,—but I feared, whether correctly or not I cannot say, that it would be useless, as the public mind seemed to be engrossed with concerns that are by some deemed to be vastly more important than our ecclesiastical affairs. It is possible that on my part this was a serious mistake; and I would now intreat your attention to the proceedings of the last convention upon this subject. Believe me, it is vitally important; and I trust you will find the plan then traced out to be fully practicable. Should you be of a different opinion, it would be well to amend it.

I would, however, observe, that a considerable portion of a remittance which I have received from France, from the association for propagating the faith, has been applied to the reduction of that debt, —yet the remaining burden is found to be exceedingly onerous. The expenditure of the seminary is also far more economically managed than it had been at any former period; and its inmates have been seriously assisted by the respectable and excellent society of ladies who have undertaken its aid. In a variety of ways it has been also materially served by the Institute of the Sisters of our Blessed Lady of Mercy; so that I am confident, in no year since its formation have its concerns been better administered, or has it been sustained at so little cost. Its school is in excellent condition as to the discipline and progress of the children; and in this respect I am happy to state, that the opportunities for improvement of the pupils are, to say the least, as good as they have been at any period since its formation; yet, for reasons to which I need not advert, this does not produce any addition to our income, nor do I calculate upon any increase of revenue from that source, though the advantages of the school should be palpably superior to those of any other in the city; and it is upon this ground that I feel it necessary to urge you to active exertions for its relief. I shall communicate to you its actual embarrassments, from which, with moderate exertion and some perseverance, it could, without difficulty, be relieved. Georgia could, and I am certain will, aid you in the work; but I fear that we cannot at present entertain great hopes of funds from North Carolina,—yet she too will help, as she ought, by her contribution.

It was your resolution, and that of the convention of Georgia, that I should be relieved from the labour of teaching the philosophical and theological classes in this institution, that I might thus be left at more liberty to attend to my more proper missionary and visitorial duties. Owing as well to the embarrassment of the debt, as to other causes, not only has no step been taken to have this relief procured, but recent circumstances have thrown off the prospect to a great distance, and my occupations have become more multiplied and weighty; so that at present it is quite impossible for me to get through the detail of business that presses upon me, and much of what I should attend to is imperfectly done; even a considerable share of my correspondence, of pressing concern, has been unattended to, and the plans for my missionary visits, perhaps, altogether obstructed. Indeed, it is, to a certain degree, useless to make those visits, when I am unable to follow up the organization of a congregation, by the appointment of a missionary, and hence I am of opinion that, at present, our principal concern should be our seminary. From that our present missions must be supplied and served

—from that the vacancies must be filled—from that the rising generation must be provided for; and yet that appears to be a minor consideration, with all our churches. Let it not be so, beloved brethren. Let us secure this source, and remove the impediments by which it is choked, and from it will flow the stream of pure doctrine and perfect morality, and sacred institutions that will sustain the fainting, that will refresh the weary, that will invigorate the weak, that will follow the children of God through this parched desert, till they touch that torrent which yet rushes between us and the land of our heavenly inheritance.

The grant from the Association in France, was received by me at a very seasonable moment, and contributed greatly to our relief—I shall lay before you its amount, and the manner in which it was applied. I should hope that we may still be aided by this excellent society. It is one of the most consoling traits of the charity of religion, to behold such a spectacle as the church of France now presents to the Catholic world. Venerable for her antiquity, splendid in her early martyrs, in her illustrious confessors, in the piety of many of her princes, in the number and the erudition of her sage divines, in the sublime and touching eloquence of her preachers, in the sanctity of her children, whether in the desert, in the cloister, or in the world; zealous and successful in the diffusion of faith and piety, through both hemispheres; collecting the materials of science from every region of the globe, and promoting the education of youth and the extension of civilization and literature; she turned to most beneficial account the wealth which the accumulated donations of judicious and generous piety had, through a series of ages, committed to her administration. But the spirit of infidelity came forth from the abyss, and as the prince of darkness usually assumes the semblance of an angel of light, this demon presented himself in the guise of the genius of liberty; with words of peace he concealed the sentiments of hatred, and under the pretence of reform and repair, he tore away the foundations of that ancient edifice, which was hallowed by so many endearing monuments of ages of glory. He could not suppress his yell of exultation when he beheld, amidst the ruins, the hoary locks, the mangled limbs, and the clotted blood of the best and holiest of the Christian priesthood; and casting off his disguise, he stood confessed as the embodied exhibition of impiety, anarchy, arrogance, and domination; when he vented the wish of beholding the last monarch strangled with the entrails of the last minister of religion. Yet the church of France rose from her abasement, when this evil spirit, which disgraced the name of that liberty and profaned her temple, was rebuked and restrained by civilization. She arose in the spirit of her Founder, with a countenance placid, subdued, and resigned. She uttered no reproach, she sought no retaliation; but with renovated zeal she sought to collect the scattered ruins of her former habitation, to lay the stones of her sanctuary in order, and to raise anew the temple of the living God; yet sometimes with a sigh when she recollected the beauties of her former mansion, and the desolation of her captivity; still, however, she was exposed to the menaces of her implacable enemy, and occasionally she experienced the effects of the delusion which he created, and felt the blows which he was permitted to inflict. But as she proved that she had none of the gall of bitterness, she also, even in this state of humiliation and trial, has given to us the clearest indications of her abounding in the milk of charity and the fervour of holy zeal. How affecting, how consoling, how edifying, and how cheering to us, not only to behold her in this day of her endurance, sending forth her aid to the remotest regions of the East, but to find ourselves partakers of her bounty! Should this not urge us, not only to pray to heaven for her prosperity, to desire earnestly her exaltation and peace, but also stimulate us to an emulation of her zeal? May she be protected and blessed by the right hand of the Most High! May she, in calm dignity, still dispense the manna and the milk in the institutions of heaven; stripped, even if it must be so, of worldly decoration, bereft of human aid, and amidst the revilings of those who are urged on by the spirit of infidelity! Our gratitude is due for what we have received;—it is impossible for us to calculate whether her own circumstances will permit her to have the consolation of adding to the favours which she has conferred upon us.

There is a claim upon us in Ireland, which ought to have been discharged before this period. When Mr. Byrne applied to me for permission to visit his family, he stated that if he were empowered to apply for aid to some of the faithful in that country, he hoped that he should be able to have that claim liquidated; I gave him the necessary papers, and I perceive, as well by the Irish prints, as by letters which I have received from him, that his hopes are likely to be realized. The feeling towards our diocess is exceedingly favourable; but not only have our brethren in that island yet to struggle against the consequences of that persecution, from whose legal worryings they have so lately and so imperfectly escaped, as well as to aid in sustaining the victims of that artificial famine, which desolates their land, but they have also lately contributed much to help one of our prelates, in the erection of some works of public utility which, it is understood, he contemplates in New

York. Although their disposition to serve us has therefore been manifested, yet our expectations must not be greatly indulged. Should we receive from that quarter any funds after the extinction of what is there due, it will be the more appreciated.

A more natural confidence, one would think, might be placed in our own resources, for it is only from them we can expect any permanent support for stable institutions. I must confess, that, at one period, I was led to calculate upon the sufficiency of the general fund for all desirable purposes. To a certain extent, it has been extremely beneficial, but latterly, whether owing to causes to which I have before adverted, or to others, I am unable to determine, but I regret being obliged to inform you, that it has been nearly unproductive. I do request of you to bestow particular attention to this subject, and try whether you can discover any more beneficial arrangements than those contained in the constitution, or any mode by which proper regulations might be better carried into effect. On my part, you shall receive every aid which I can bestow. Should you deem an alteration of the constitutional provisions in this regard useful, I shall most readily concur. I have frequently thought that consistency required an alteration either in the documents, or in the practice of our members.

As regards the state of our clergy. I have ordained two priests since you last assembled; they have aided us in the churches of the city, and thus I was enabled to extend the opportunities for our scattered brethren abroad, by sending missionaries to quarters which were before desolate. However, the absence of one priest, upon leave, has deprived, for a time, his district of the benefits which it would have derived from his presence, and which it will, I trust, soon again receive. It has pleased God to call away from our society, the Rev. John Bermingham, the first clergyman who was ordained in this diocess, and who has been so well known to you for a series of years, as to render any eulogy of mine unnecessary for one whom you knew and whom you loved so well. I am confident your prayers will continue to be united with mine for the repose of his soul.

Though I do not contemplate calling upon you at present for any particular agency respecting the pious sisterhood of our Lady of Mercy, yet I am desirous you should be fully aware of the object of their institute, and interested for the promotion of their welfare. Beloved brethren, it is in solitude, and by the spirit of prayer, that the soul becomes powerful, through the merits of the Saviour, to obtain the mercies of God. When Israel wrestled with the angel that blessed him, it was not before the eyes of the multitude, nor in the midst of the bustle of worldly occupations; when Moses prevailed with the Lord to spare a devoted people, he was alone upon the summit of the mountain; it was in retirement that John the Baptist imbibed that spirit which exhibited him wonderful and useful in Judea; though public worship be commanded by the Lord, and be profitable as well as necessary for his servants, still he also desires that we should converse with him in the retirement of the chamber. It is in this retreat that the soul is enabled to contemplate the beauties of those religious duties and observances which the carnal man will not understand; and from the contemplation of our divine institutions, the love of their Author naturally arises, and devotion to his law and piety towards his person are confirmed. They who are his friends present to him, in the moments of their intercourse, not their own wants alone, but they petition for their friends, for their brethren, and even for strangers and enemies. Their aspirations ascend from the midst of that society from which they appear to be estranged, to call down blessings upon a people to whom they seem not to belong; and the Holy Ghost informs us that those prayers will not be unavailing. Having learned to walk in the paths of virtue, they are zealous to lead others to its pratice—soothing them with the words of persuasion, whilst they allure them by their example. They desire to bring little children to the knowledge of Christ, and to guard them against the dangers of the world, by adding to the simple maxims of their faith the solid lessons of prudent experience; and whilst they imbue their minds with worldly knowledge, and train them to persevering industry, they are zealous to furnish them with the protection of a heavenly panoply, and to decorate them with the ornaments of virtue. Their chief delight is to give shelter to the little trembling orphan; and in the purity and warmth of their affection to cheer the heart that yearns for the mother whose absence has been too long protracted, and whose return is sometimes so innocently expected. In addition to these cares, a day may perhaps arrive when they would be found by the couch of the afflicted, smoothing the pillow of disease, lifting the head of the languid, allaying the thirst of fever, banishing the spectres which affright the distempered imagination, diffusing fragrant coolness through the chamber of pestilence, and encouraging with well-founded hopes of glory beyond the grave, those whom heaven forbids them to restore in renovated health to their families. Such are the objects to which this sisterhood would devote itself. How different is the exhibition of truth from the picture which is drawn of our institutions by the uninformed or by the designing?

I would draw your attention to one other subject, to which, under other circumstances, I should give a prominent place. The education of our youth. I do trust a period will arrive when I shall feel myself better prepared to urge this most important concern more strongly upon your attention. Serious evils have too long been permitted to grow up amongst us in this concern; perhaps I am more to blame than I am aware of; but I have hitherto felt myself unable fully to discharge what I thought to be more pressing, though not more important duties; and have been under the impression that I exerted myself as far as I was able. I am, however, constrained to say, that there is much room for our improving, in a variety of ways, the education of the rising generation, as regards both this world and the next. And I know not that I have ever been placed in a station which created in me a stronger conviction of the necessity of calling upon you, that we may take counsel for the purpose of devising some mode by which this great duty might be discharged upon a better system than has hitherto been pursued amongst us. Should you not perceive that we are prepared to attend to it at present, I shall feel myself called upon, if God spares me, to call your attention seriously thereto at an early opportunity; and I trust that we may ere long be able to enter fully into the spirit and practice to which the thirty-fourth and thirty-fifth canons of our provincial council are directed.

These, beloved brethren, are the topics which have suggested themselves to me as proper to be principally urged upon your consideration; others will probably suggest themselves to some of your members, who will, of course, submit them to our examination and judgment; and I pray that God may guide us to prudent and practical decisions.

Though I am aware that but few of the canons of the Provincial Council of 1829 bear upon the matters which will occupy your attention, yet I shall have a copy of the entire transmitted to the lay-delegates: the clergy are already supplied. Those canons having received the formal approbation of the Holy See, are now regularly a portion of our local laws of discipline. The council, previous to its adjournment, resolved, according to the regulations of the holy general Council of Trent, to meet again in next October, and so enacted in its thirty-eighth canon; when, I trust, some very beneficial regulations will be made, especially in those matters which come under the object of the thirty-sixth canon. Great credit is due to our venerable archbishop, for the zeal and prudence which led him to give to our provincial church its first impulse to attain a consistent form, and not only to bring its prelates into harmonious and affectionate intercourse, but to cement more firmly, if possible, their attachment to the See of Peter, the centre of Catholic unity. May God spare him to us for many years, to behold the happy fruits of his continued exertions, when, surrounded by his brethren, he will rejoice at discovering new developments of their united efforts for the common cause of their common ecclesiastical province! In accordance with others of my episcopal brethren, I anticipate considerable advantages from our next provincial council, and shall gladly receive any suggestions respecting the topics which it might be thought useful to bring under its consideration.

I have appointed Monday, the 21st instant, the festival of the presentation of the blessed Virgin, for the day on which the diocesan synod of our clergy will be opened, in accordance with the thirty-seventh canon of the council of 1829.

You are aware that since we have last met, our late holy father Pope Pius VIII. has been summoned to render an account of his stewardship before the tribunal of the eternal Judge: our prayers and supplications have been sent up on his behalf, and yet we make an effort to be heard in his favour. His successor has had early to encounter the trials which generally await the father of the faithful; but, however it may please the Almighty, in his wise and merciful providence, to permit the bark of Peter to be agitated by the billows of this fluctuating life, we are assured by the word of God, and by the experience of eighteen hundred years, that, although occasionally drenched, she will continue to ride in safety on the wave, until time shall be no more. Let us then feel confident, that though he who launched her upon this boisterous sea may appear to sleep for a time, yet in his own good moment he will arise and rebuke the storm. Let us pray for him to whom the helm is at present entrusted, whilst each of us in his own place endeavours faithfully to discharge his duty. I feel confident that they to whom I address myself, will cheerfully co-operate with their affectionate friend in Christ.

JOHN, *Bishop of Charleston.*

TENTH CONVENTION NOVEMBER, 1833

Beloved Brethren:—Two years have elapsed since we have assembled; and under the protection of the Almighty we are again met to deliberate upon the concerns of our small establishments. Important duties caused my absence during upwards of a year. I left the power of regulating the great bulk of the usual business in the hands of a commission, requesting my venerable and respected colleague, the

Bishop of Mobile, to act as my vicar-general, should occasion require his intervention. The inconvenience of drawing off the clergy from their stations to a convention at a moment when no one could say how soon their services might be required by a dreaded disease which ravaged nations, rendered it inexpedient to hold that assembly at the usual period of the last year. It was moreover considered, upon other grounds, unadvisable to bring even the few lay-gentlemen who usually attend from other places, into this city: and upon these motives you were not summoned. Our gratitude is emiently due to the Father of mercies, and the God of all consolation, for having hitherto graciously protected us from that dire calamity which has clothed so many fair provinces in mourning, and hurried so many thousands of thousands to judgment and to eternity. Our state has moreover been otherwise blessed with extraordinary health. Let us pray that our Heavenly Father would vouchsafe to us a continuance of his favour giving to us soundness of mind, peace from abroad, affection amongst our citizens, the wisdom of religion on earth, and its blessings in heaven.

You are aware, brethren, of the many difficulties which obstruct the organization of the church, especially in a country where prejudices of long standing and continued misrepresentation of its tenets, of its practices, of its objects, and of its tendencies, operate on the minds of even the most enlightened and best-conducted citizens: and where the members had been in a great measure estranged from the most salutary of its practices, as well by the neglect of its discipline, as by the want of opportunity. Bereft of a sufficiently numerous and efficient clergy, the difficulties are incalculably increased; and the first duty of him who is charged with the creation of a diocess, is to exert himself for the removal of this obstacle. He must frequently omit seeking a lesser, though a more immediate advantage, in order to attain one greater though it be more remote. Nor can he always feel that his calculations will lead to certain results; hence, though he might occasionally be disappointed, yet this principle is not the less correct.

It was upon this ground that I felt it obligatory upon me to leave, for some time, the charge of administering my diocess, to those who have fully shown that the confidence reposed in them was not misplaced. And now I think it right to state to you, as I have already done to a meeting of the Catholics of this city, the general object of my journey, and to give you some information as to its results.

I was of opinion, after many years spent in the charge of an American diocess, and having had opportunities of knowing, by personal observation, the situation of the greater number of our principal cities and our most important missions, as well as the disposition of our clergy and our laity, that it was full time to procure efforts to be made steadily and systematically, for bringing together our several churches, which had been kept so long severed and dissociated, into that union of discipline, of affection, and of administration, that would make them more perfectly one body. I desired for this purpose, to give to the Holy See those explanations that would enable it fully and distinctly to understand our true position: and trusted that it would thereby be more encouraged to support by its authority, the exertions to be made by our hierarchy at home. Nor was I disappointed. Whilst in that city, which is the centre of the Catholic world, I was edified by the piety of its clergy and of its people. I was deeply moved by the numerous monuments sustaining the evidence of our uncontaminated faith, and of our well-regulated devotion. I was greatly instructed by the talent and the erudition which beamed their light upon me. I was convinced of the disinterestedness of that zeal, which emanating from the purest source, extended itself to the very ends of the earth; and the veneration which I entertained for the successor of St. Peter, was more than confirmed by the intelligence, the erudition, and the virtues of Gregory XVI. He is well versed in our affairs, he esteems our government, he has much regard for our citizens, and is deeply interested in all that concerns our ecclesiastical institutions: our nascent and our growing churches are dear to his heart. He lamented the dearth which has such wide extent over our land, whilst he blessed God for the comparative amelioration of the church within our borders.

His Holiness testified his earnest wishes that our hierarchy should frequently assemble in council to co-operate zealously for the common prosperity of our ecclesiastical province; whilst each prelate within his own jurisdiction, should exert himself to carry into effect their common resolutions as soon as they should have received the sanction of the Apostolic See. His desires have been cheerfully complied with. Our venerable metropolitan summoned the other bishops to meet him in council at Baltimore, on the 20th of the last month; and we have there taken such measures, as in union with the proceedings of the former council, held in the year 1829, will, it is hoped, be a useful commencement for the discipline of our church within the United States. The proceedings of the Synod have been transmitted to the Holy See for the purpose of receiving its approbation, if they be found, as I trust and believe they are, conformable to the faith and general discipline of the Catholic world. The two councils thus celebrated are, I hope, the precursors of many, which in years to come, may find place upon the ecclesiastical records, by the side of numbers which in various ages and nations have proved eminently useful.

On former occasions I had to inform you with a grateful heart, that our poverty was aided by the charity and munificence of many of our brethren in France and in Austria. I have laid before the last convention a statement of the sums received by me from the associations in both these countries up to that period, and of the manner of their application. Upon the eve of my departure for Europe, I laid before the meeting to which I have before alluded, the accounts of every description, of my receipts and expenditures of money on account of the diocess; and a committee appointed by that meeting, having been put in possession of all the documents, were pleased to make a report upon the subject as gratifying to me, as it was satisfactory to my flock.

I felt, however, that the central council of each of these associations wanted much information respecting the state of our missions, and that this might be better given by interviews than by written communications. I had such interviews with the council in Paris, and with that in Lyons, and have to express my special gratitude for the manner in which I have been received and treated, not only by these bodies in each place, but by their individual members. The conduct of the estimable Archbishop of Paris, in our regard, calls for particular notice. Aware of the manner in which a misguided people had, in a moment of frenzy, demolished his palace and plundered his property, I did not expect to find in him a benefactor. Not even a remote insinuation was used to inform him of our difficulties. Thus unsolicited, he conveyed to me through his vicar-general, the present zealous Bishop of Langres (Matthieu), a munificent gift for our diocess. I may here take occasion to observe, that the enemies of religion have greatly erred in their anticipations of the ruin of our faith in France, by reason of the revolution of July, 1830. The virtue of the clergy has withstood the severity of the most jealous scrutiny; the convictions of the people have secured their fidelity to the faith of their ancestors; the delusions of excitement have vanished, as the fever passed away: the prelate who was for the moment assailed as the enemy of the people, is by them revered as their father, and beloved as their friend: the churches whose desecration had been contemplated, are thronged by enthusiastic adorers; the sacraments are more generally frequented than they had been for any period within, perhaps, the recollection of the present or of the last generation: and though some of her children exhibit the wildness of infidelity, and others the fantasies of various errors, yet France is throughly, sincerely and securely Catholic still. Not only are her own religious institutions upheld, but her children generously contribute to the destitute and struggling churches of the East and of the West. We have partaken of their bounty. The central council of the South, located at Lyons, has the particular charge of the distributions for the western hemisphere. A variety of considerations have hitherto induced it to give more abundantly to several of the other dioceses than to this; its appropriations have been made upon estimable principles; its benefactions have been well applied where they have been bestowed. Let us be grateful for what we have obtained, and trust that the information which it has received may in future operate beneficially in our regard.

It was only upon my arrival in Bavaria, that I began to discover how much our churches are indebted to that excellent and zealous prelate, Doctor Rese, lately placed in the newly erected see of Detroit. The mischievous enactments of several of the German princes had, amongst other evils, long dammed up the current of alms in the Catholic Church. For purposes to which it is not now my province to advert, the state had prohibited its subjects from giving any benefaction or aid to any person or institution without its territory. Many of the Catholics of Germany, learning from emigrants, the deplorable situation in which they found themselves at this side of the Atlantic, were anxious to help them in erecting churches and procuring a clergy. The Reverend Doctor Rese visited his native country for the purpose of exposing to the view of its inhabitants, the difficulties and the wants thus felt, and entreating their aid for removing them. The zeal of the people urged them to contribute; but the law of the land forbade the contribution. At Munich, he, after considerable exertion, succeeded in having that law so far relaxed, as to permit one contribution to be made and transmitted. The venerable archbishop of that see, had the amount forwarded to the association in Paris, to be distributed amongst our churches; but owing to some cause, it had not reached that city, when I was there, or, at least, if it did, it had not been received by the council of the association. And though Bavaria has been charitable, we have not been aided. I have requested the council at Paris, to have further inquiry made upon the subject, and our late provincial council have desired that letters should also be written to the proper quarters for an elucidation. It is surmised by some, that the money arrived in Paris at a period of considerable excitement, and was thus impeded in its progress to the American churches.

In Vienna, Doctor Rese has been more successful. The Emperor of Austria, after due deliberation, abrogated the law, so far as it impeded the transmission of the benefactions of his subjects to the churches of the United States; his brother, the late Cardinal Rodolph, became the protector of the society formed for this purpose, and when, by his death, the protectorate was vacant, it was filled up, whilst I was in Vienna, in the beginning of last December, by the acceptance of the young King of Hungary, the heir apparent of the Austrian throne. Upon my arrival in that city, I found that the council was altogether uninformed of the actual state of our churches. The active, enlightened, and zealous Nuncio, Monsignor Ostini, the apostolic Archbishop of Vienna, (Milde,) the President of the Association, his meritorious assistant, (Leonard, Bishop of Alala,) and several other members of that council, told me how necessary it was that they should have accurate information, and desired me to draw up such a narrative of the state of our churches, as would enable them to perform their duty faithfully. I not only complied with their wishes in this respect, but I wrote to such of my brethren as had not already communicated with them, or whose communications did not reach Vienna, that they might each furnish his own statement. I also had audience of the Emperor, to thank him for the relaxation of the law, and to inform him of the benefits thereby done to our churches, and to assure him, that in them prayers should be offered for the welfare of his soul, as a meritorious benefactor. I also waited on the young King of Hungary, to thank him for accepting the protectorate of the society, and to exhibit to him its beneficial effects. The council has this year made a distribution amongst our churches, in which that of this diocess has not been forgotten.

Books for our seminary, and vestments for our cathedral have been also, to some extent, obtained; and two permanent free places of education for candidates for holy orders, to serve in this diocess, have been granted to us in the College of Propaganda in Rome.

In Ireland, I sought, not only to obtain a number of candidates for holy orders, whom I might, upon examination, find to be of useful promise for our missions, and sufficient for our pressing wants; but also, to make such an arrangement with the prelates of that country as would in future insure to us a continuance of similar aid, until the youth of our own diocess would offer themselves in sufficient numbers to meet the demands of our churches. I represented to the venerable men presiding in that island, which has, under such varied, protracted, and searching persecutions, preserved, untainted, the lustre of her ancient faith, that such an arrangement was exceedingly desirable; because the large majority of the Catholics in the United States were either Irish or their descendants; and though emigrants daily left Ireland for these states, still were they bound by many a fond tie and early recollection to the spot of their nativity, and that, though removed from treading upon the soil over which those bishops whom I addressed held jurisdiction, the forlorn wanderer, as he traversed our forests, still looked back in affection to the altar round which his family was gathered, and wept when he contrasted his destitution with their opportunities. Hence that the Irish prelate must be considered not only bound to this emigrant, by those common ties which unite every bishop with every Catholic; but that, next to their own immediate pastors, this large and interesting portion of our flocks, considered that they had a special claim upon the pastors of their childhood, of their youth, and of their families. I added that the identity of language made it not only natural, but in a measure requisite to have our wants supplied from Ireland, for those portions of our flocks with which that identity existed. Moreover, that the spirit of our political institutions was in principle similar to that which now animates the great body of the Irish Catholics; that no emigrant more speedily or more easily adapted himself to the genius of the American Constitution than he who came from Ireland.

England and Scotland, I showed them, had received vast accessions of Irish Catholics, who were followed by an Irish priesthood, selected for the purpose, by persons commissioned in Ireland by the English vicars apostolic, and the consequence was, that instead of the faith of the emigrant being lost, the wanderer had been brought back, and the stranger had been added. The zealous emigrant clergy of France had, by their virtues and their prayers, previously done much, notwithstanding the great obstacle of their imperfection in the language; but the rapid increase of our religion in Great Britain, commenced only at that period when her missions began to receive the aid of a properly selected body of clergy from Ireland. That even in France, many of the churches are served by an emigrant Irish clergy, who certainly could not, by reason of their language, be equally efficient as those who, from their infancy, had been speaking the French as their mother tongue. That the Catholics of America had, at least, an equal claim upon the Irish Church, as either Great Britain or France. I added, that, as several of the clergy who, in Ireland, had been censured for their crimes, or banished for their scandals, had frequently taken refuge amongst us; and we sometimes, pressed by our necessities, and trusting in their repentance, had admitted them to the ministry, and been cruelly disappointed; it was right, upon all those grounds, to admit us to a participation in the benefits to be derived from the aid of candidates differently selected. The overture was cheerfully met by such of the Irish bishops as I conversed with; and as I imagined that several of my brethren had authorized me to make it, I expected that it would have been followed up by them upon my return. However, so far as this diocess is concerned, we shall profit of the kind dispositions which those prelates have evinced. And already you behold amongst you a number of candidates, who will, I trust, rise up amongst us, emulating in their zeal for the practice of virtue and the acquisition of science, that race of men who, under the auspices of Heaven, whilst they shed light upon the earth, prepared souls for heaven, and won for their country the title of ''Island of Saints.'' I expect, therefore, that one of the most serious impediments which has heretofore obstructed our course, perplexed our minds, and baffled our efforts, will have been thus removed: and that whether from at home or abroad, an ample number of candidates will be henceforth under our view, from which we may select a useful and efficient ministry. Some time, however, must yet elapse, before the beneficial effects of this regulation will be manifest.

Besides making sufficient provision for the ministry, the extension of the literary and scientific course of the seminary, and making that institution permanent, demands our attention. Something has been effected for this purpose also, but much more is yet to be attempted.

The education of females, especially of those whose station in society demands a more than ordinary share of the accomplishments befitting their sex, has long been with me an object, the attainment of which was not only desirable, but to try and secure which, I felt to be a duty. Religion considers the soul of the female to be equally valuable as that of the male: and the peculiar piety of their sex has always led some of the most estimable women to devote themselves to unite the most sublime piety with a generous sacrifice of themselves for the purpose of training up to virtue, decorated by the accomplishments of polished society, the young females who were likely one day to occupy the important station of mothers of respectable families. I have been successful in obtaining from an institution of the highest standing, the promise of a good colony, for the purpose of conferring this advantage upon our state.

Whilst I was thus occupied, a number of ladies belonging to an exceedingly useful religious institute in France, arrived in this city from another part of the United States; and opened a school, to afford an additional opportunity for good education. I have every reason to believe them well qualified for their task; but I am as yet unable to recognize them as a religious congregation, because of the absence of some documents, which have been mislaid, but whose loss will, I am informed, be easily and speedily supplied. I expect much from their zeal, their information, and their peculiar acquaintance with the French language and manners.

The congregation of Sisters of our Lady of Mercy has met my most sanguine expectations; not only have they been exceedingly useful for the purpose of education, but they had generously offered their services, at a time when it was feared that the cholera would bring its desolating influence upon us, to attend in whatever way the board of health of this city might deem most useful. I hope that as their institution become better organized, their great utility will be more fully developed. I am informed that they are likely to make some small demand upon you. I willingly recommend it to your favourable attention.

From the accounts that I shall submit to your inspection, you will perceive that, by the manner in which I have appropriated the sums placed at my disposal, nothing remains in my hands; but I am able also to inform you that few of our institutions are affected by any debt, and those which are so affected are to an amount comparatively small, considering the difficuties in which we have been heretofore involved. It will be for you and for our congregations to use the best exertions for the purpose of showing that your zeal corresponds with that of your brethren who have so generously come to your aid. I regret to say that there is ample room left for me to stimulate the several congregations for this purpose.

Heretofore the seminary had not been able to meet its own expenses by its income, and its debt must have been now exceedingly heavy, had it not been reduced by those foreign contributions. During my absence, not only have its expenses been met, but a saving has been made, applicable either to a reduction of the remnant of its debt, or to future expenses or improvements. This has been owing to a combination of causes, amongst which may be noticed, the prudence of the gentlemen placed at its head, the small number of its inmates, the services of the sisters, and the considerable aids of the ladies associated to sustain this essential establishment. The number of its students is now considerably augmented, and ere long it will be necessary to provide some more extensive and commodious building, better suited to the purposes for which an exceedingly inconveninent edifice has been temporarily used.

Since we have last met, two small churches have been erected: one of which, near the court-house of Barnwell district, has been completed; the other, near Collins's Crossroads, is in a state of considerable forwardness. Much credit is due to the zeal and activity of those good men, by whose exertions they have been constructed. I have been applied to by some persons who indulge the hope of being able, in other places, to imitate the example thus usefully and creditably given. A few years will, I trust, give to our scattered brethren the opportunity of rallying round their long-forgotten altar, and again participating in the benefits of our enriching and mysterious rite.

With these observations, and the documents that I shall have laid before you, I trust you will be enabled to have a sufficient view of the progress that has been made within the last two years, and be enabled to see the manner in which you can be useful in securing what has been acquired, and in extending our means of doing good. I am convinced that you will examine with attention, and exert yourselves with zeal and efficiency.

Perhaps it would be well to observe, that the edition of our constitution is out of print, and that it would be useful for you to consider the propriety of having a new edition committed to press. As yet it has, I believe, been found calculated to preserve our mutual confidence and harmony, and to insure our co-operation. I have also had it re-examined at the Holy See, where it was found not to contain anything objectionable. I could not look for its approbation, because the power of making the regulations which it enacts, resides within each diocess for itself, subject only to the examination of the Apostolic See, to prevent their containing anything incompatible with our holy faith, which, in every age and every nation, must of necessity be one and unchangeable, as it is the revelation of a changeless God, and to prevent anything which might be incompatible with that general discipline which is the fundamental ecclesiastical law of the entire Catholic world. Thus, unless you can perceive something which needs amendment in those parts which it is competent for us to alter, I can see no difficulty in sanctioning its republication.

You are already aware that the church of the United States has lost two of her most useful bishops since we have been assembled; Doctor Fenwick, of Cincinnati, remarkable amongst us for his solid piety, his fervid zeal, his unceasing labour, his profound humility, and his extensive and unostentatious usefulness; called in the midst of his labours upon earth, to enter, we trust, into the happy rest of heaven. Doctor de Nekere, of New Orleans, young in his ministry, but proficient in virtue, as he was brilliant with genius, and gathering treasures of information. Ripe for a better world, we would say that he was too soon gathered from this: but it was the decree of Providence, and the ways of God are beyond the judgments of man! Whatever may be our hope, yet charity urges us to pray for their repose. I ask your prayers for them. The see of Cincinnati now comprehends only the state of Ohio; and Doctor Purcell, who so usefully presided over the College of St. Mary, at Emmettsburgh, has been called to occupy the chair vacated by Doctor Fenwick. A new see has been erected at Detroit, to which the remaining territory that belonged to Cincinnati is attached; over this Doctor Rese presides as bishop. Other creations are also contemplated. Brethren, we should exert ourselves, to keep at least within view of those who are outstripping us.

Here would I willingly close; but I am compelled to add, that, after so long an absence, I am obliged to depart immediately from amongst you, upon the discharge of a duty which I would have willingly foregone; but, at an early period of life, I adopted a rule of conduct, from which I have not hitherto departed: ''Never to seek any situation, never obstinately to refuse that to which I may be properly called.'' The holy father has been pleased to entrust me with a commission, the acceptance of which requires my temporary absence. This he requested I would not decline, though I urged many reasons upon which I thought I might be excused, but they were overruled; and upon my own principle, I was obliged to accept. I trust our separation shall be very short, and that, after using my efforts to repay the confidence reposed in me by His Holiness, whether successfully or not, it is for God to determine, I may be enabled to return, to pursue together with you those measures that we may find best calculated to improve what we have begun. I shall make such arrangements previous to my departure, as will, I think, be fitted to cause all things to prosper. In our affections, in our prayers, in our sacrifices, and in our labours, we shall be united, and we shall preserve the hope of being able soon to be again dwelling together. That the heavenly Father may shed upon us his light and blessing, through the merits of our Saviour Jesus Christ, who in the unity of the Holy Ghost lives and reigns with him, is the prayer of yours, affectionately,

JOHN, *Bishop of Charleston.*

ELEVENTH CONVENTION DECEMBER, 1834

Beloved Brethren:—It is with no ordinary feelings of gratification that I find myself once again among you, surrounded by a zealous clergy and a faithful people, after a separation which I would have avoided if I could. This convention was originally summoned for a much earlier day, but circumstances, not under my control, prevented my attendance; I feel grateful to that God who has kindly and mercifully protected me and my companions, for having enabled us to meet this day, and to consult together for the welfare of our little church and of our infant institutions.

You are aware that my absence from this diocess has been principally caused by duties of the extraordinary commission with which our holy father was pleased to invest me. I was obliged by them to proceed to Rome, for the purpose of making communications and arrangements that could not have been so conveniently effected in any other way. It was my intention to relieve myself altogether from this commission, for the purpose of being able to devote myself exclusively to the duties of my diocess; and I besought His Holiness that, as by usage, those powers would cease upon my arrival at the Holy See, they should not be renewed; I was not however successful; notwithstanding my entreaty to the contrary, those duties have been again imposed upon me for a time; and I trust only for a short period. To myself their termination would be a serious relief; for however grateful I feel to our venerable chief pastor for the confidence which he was kind enough to repose in me, I must confess that the burden which accompanies it, is far from being light.

It will, I regret to say, be necessary therefore, that I should speedily leave you again for some time, but that absence shall be as short as my sense of duty can permit. I felt and expressed the conviction that this continued absence of the bishop must be, to a certain extent, incompatible with the welfare of a diocess circumstanced as this. A proposition was then made that I should accept a coadjutor bishop who should possess my confidence, and who during my absence might administer the concerns of the charge in accordance with my views and wishes. I felt it to be my duty to acquiesce. The right of nomination lay altogether in the Pope, but His Holiness desired that I should make the selection, and I immediately sent to the clergy of this diocess and to the archbishop, and my brethren the other bishops of the United States, the names of three highly respectable priests which I had determined to submit to the holy father, and in each of whom I had full confidence; and neither of whom would enter upon the charge except in accordance with the wishes of those over whom he was to be placed. One of them was subsequently named, and the necessary documents for his appointment were issued, but he felt himself called upon to decline; and I was again, upon the eve of my departure from Ireland, required to furnish another name. I confined myself to the original list, which had not been objected to, either in this diocess or in the province; and I am happy to add that the clergy of the diocess have, since my arrival, expressed themselves in a way highly gratifying to me, respecting that one of the priests most likely to be appointed, and who I also am assured will accept, if appointed. This is what I had expected from a clergy whom I know so intimately, and between whom and its bishop there exists such reciprocal confidence and such mutual esteem and affection. I can assure you, from my complete knowledge of the individual alluded to, should he arrive amongst you and occupy the station which he is likely to fill, you will find in him a prelate devoted to his duty and fully meriting your confidence, your affection and your esteem.

During my absence I have not been negligent of the concerns of this diocess. I have endeavoured to interest in its behalf several eminent and dignified personages whom I had the good fortune to meet; and have continued to impress with a conviction of the propriety of continuing their generous aid, the administrations of those societies from which it has previously received valuable succour. In Paris and at Lyons I have conversed with those excellent men who manage the affairs of the Association for Propagating the Faith. This year their grant to this diocess has been larger than usual. I have also had opportunities of communication with some of the council which administers the Austrian Association; they continue to feel an interest in our concerns. The Propaganda in Rome though greatly embarrased, owing to the former plunder of its funds by rapacious infidels, has this year contributed to our extraordinary expenditure; as has the holy father himself, in the kindest manner, from the scanty stock which constitutes his private allowance; but which he economises to the utmost, for the purpose of being able to devote the savings to works of piety, of charity, and of literature.

In Ireland, you will observe, by the accounts that I shall lay before you, that something has been done. Drenched, as the church of that island has been during centuries, with the waters of bitterness, and submerged in persecution; nobly faithful, and greatly afflicted, her zeal exceeds her ability, because her children have suffered the spoliation of their earthly goods that they might secure their eternal inheritance. But in her we find a resource far preferable to pecuniary contributions. Her prelates have for our churches, a more than ordinary sympathy and feel in all that concerns us, an interest, deep beyond the usual affection of communion. They are ready, as far as our hierarchy shall require their co-operation, to give to them their best exertions in selecting and forwarding from amongst the numerous aspirants to the sacred ministry that are found in the island of saints a sufficient number of those properly qualified to supply our deficiencies. I have had very many applications, and accepted a few, who I trust have been judiciously selected.

I have also added to our stock of books for the library of the seminary, and procured some necessaries for the church service. Under this head I must mention a kind and generation donation from the noble head of one of the most ancient and faithful English families, the Lord Clifford, who, upon my leaving Italy, enabled me to purchase some more becoming furniture for the altar of our poor cathedral, and which I expect shortly to arrive from Europe.

Amongst the objects which were to me most desirable, and which I have always considered as likely to be most beneficial to this diocess, was one, to the accomplishment of which I had for many years looked forward, as claiming my best attention and continued exertions. After no small solicitude, and by no ordinary efforts, I am happy to inform you, that it has been effected. A colony of religious ladies of the Ursuline order that has accompained me from Ireland, now occupies the dwelling house and premises which I have some time since purchased adjoining this church. You are aware that one of the great objects of this order is the education of young ladies in the best accomplishments that befit their sex, as also in the practice of that piety which will save them from the seductions of a vicious world, an education that whilst it makes them ornamental to society will prepare them for heaven. The convent from which these young ladies have come, has long been favourably known in Ireland as one of the best houses of female education at the other side of the Atlantic, and one of the best-regulated religious communities. We have been treated with singular favour in the selection of the ladies who now form the Charleston community. I give this testimony upon my own knowledge, because, during several years, I had the opportunity of personal acquaintance with the greater number. They neither desire nor need eulogy: they have made a great and painful sacrifice for the purpose of affording to the young ladies of our communion, and to any others that might be entrusted to their care, those blessings which I am confident will be found to emanate from their institute. Nor have they been deterred from their enterprise by the melancholy accounts of an outrage upon their unoffending, useful, and meritorious sisters near Boston: a crime which has, in Europe, afforded a theme of exultation to the enemy of our country, and of our institutions. May God, in his mercy forgive the wretched perpetrators of this deed of darkness! Of one consolation, however, we are not likely to be deprived. The character of our fellow-citizens, however they may differ from us in religious profession, is to us a guarantee that our establishments are safe, and that our city will not exhibit so foul a blot as that which disgraces the vicinity of a monument raised to commemorate a revolution, amongst whose results were the restoration of religious liberty to Maryland and its establishment generally through the other states of our Union.

I have so often dwelt upon the necessity of our establishing in a more permanent way our diocesan seminary, and this necessity is so obvious that I do not urge it upon you farther, on the present occasion, than to request you would give your best consideration to the subject, and endeavour to devise some feasible mode of attaining what is so desirable. You will easily perceive the advantages accruing therefrom, as well as the obligation of its support, from the simple fact that nearly all the clergy have been formed therein.

To this I would add, that we have in some degree been able to extend the benefits of the ministry to several of our scattered brethren who have been long destitute of the bread of life; still a far greater number are, by reason of their distance and our paucity, left in utter destitution, and the visits paid to those who are partially served, are too few and too short to be productive of any great or permanent benefit. It is highly desirable that our clergy should be much more numerous, so that the Catholics should be afforded the opportunities of practising that religion which they know to have come down unchanged and unchangeable from the Apostles; that they who mistake our character and our tenets might be disabused of their errors, that truth might be more generally exhibited in its true colouring, that unity of sentiment and Christian charity might be substituted for discord and prejudice, and that the benefits of redemption might be more widely extended within our borders.

I have alluded to the aid which has been afforded from abroad, but I fear that comparatively little has been effected by us at home; you will examine, upon this head, what has been done in procuring and applying the means which ought to be largely and cheerfully contributed to those for whose benefit so much has been afforded by persons, who though of the household of the faith, yet are to us strangers as respects country. I fear you will find that there has been serious neglect, and I pray you to use your exertions to rouse the energies of those who should have been more active.

I know not whether it may be in your power at present usefully to turn your attention to a subject which to me is one of considerable interest, and has long occupied my mind,—the destitute condition of the orphans of our communion. Consistently with our tenets, they cannot profit of the provision made by the state, or by any local institution of which I know. A few, sustained by private charity, are occasionally sent to the Sisters of our Lady of Mercy; but the number is exceedingly limited, and the means for their support are very precarious. You will do well in turning your attention to the subject.

There are other topics to which, under other circumstances, I would call your attention, but at present I shall not bring them forward. Should you, however, desire any farther information, in my power to bestow, it shall be given upon your application.

Since I have last met you, it has pleased God to call from this transitory sphere, our late good and venerable archbishop. The American church owes much to Doctor Whitfield for having, at an early period of his administration, chiefly afforded to the hierarchy of this province, an opportunity, long desired by many amongst them, of holding their first council; and thus entering upon the work of organizing their body in union, in symmetry, and of consulting and cooperating for the promotion of religion by their united efforts. It is true that at a subsequent period he was induced to hesitate in the course which he had so usefully begun; but, yielding to the expressed wish of the father of the faithful, his doubts vanished, and he again acquiesced in the principle upon which he originally acted. Sincerely, fervently, and unostentatiously religious, he devoted himself and his means to the welfare of the church, and his death was as edifying as his life was correct. At the late provincial council, forseeing his term to approach, he consulted his suffrages respecting the choice of a coadjutor who should aid and succeed him, and with a unanimous vote they united with him in that choice which the Holy See has confirmed. It is not my province to speak of the qualifications of Doctor Eccleston; but I feel convinced, that in seeing one of her own sons seated in the archiepiscopal chair, the American church is likely to be reminded of the acquirements, the virtues, and the principles of administration which were so fortunately exhibited by that other of her children who first occupied the same seat.

I regret being under the necessity of also mentioning to you the death of an excellent young priest, from whose talents, whose exertions, and whose virtues our diocess had much to hope, if God had spared him to us. The Reverend Cornelius Ryan, perhaps seen by the Almighty as ripe for heaven, was, in our estimation, fitted to be, for many years, useful upon earth. We are, however, to bow in submission to the holy will of him, without whose permission not the smallest bird can fall to the earth, and who, in the ways of his providence, regulates all things sweetly and powerfully for his own wise purposes.

Another victim has fallen amongst our students, Mr. Fanning, a young man of considerable promise. Let us pray for them, and whilst we commend their souls to the mercy of our Redeemer, let us remember that we are surely to follow them. Let us beseech the Almighty to guide our deliberations to his glory and so to the benefit of his church, and to lead us in the ways of his righteousness here below, that, through the merits of his Son, he may bring us to the enjoyment of his glory above.

Yours, affectionately in Christ,
JOHN, *Bishop of Charleston.*

TWELFTH CONVENTION NOVEMBER, 1835

Beloved Brethren:—The Lord has graciously permitted us to meet again for the purpose of considering how we may be able to execute the great and important trust reposed in us, by using our best efforts in the promotion of his service. And perhaps at no time have we been more seriously called upon to act with prudence, zeal and energy; at no time perhaps were greater sacrifices required, at no period were your devotion to religion, your disinterestedness in the cause of God, your courage and your fortitude, to be put to a more severe proof.

When he who strives in the contest is cheered by the applause of the multitude, when he is sustained by the contributions of wealth, when numbers are found removing the obstacles which lie in his way, diminishing the necessity of his labour by their co-operation, standing by his side in the hour of exertion, honouring him for his efforts and proclaiming his praise; even to the imbecile, the indolent, and the selfish, the progress in such a course in inviting and easy—not so, however, when in the midst of privations, under the pressure of poverty, a numerous, an influential and an industrious body of opponents are accumulating difficulties on every side of him, who nearly deserted by the few that should sustain him, is misrepresented by his adversaries, his virtues tarnished, he is reproached with crimes which he abhors, and exposed to the hatred of the deceived people, by men who in the name of the God of charity, deridingly point at the victim whom they have caluminated in the name of the God of truth.

It was under such circumstances that the Saviour of the world sent forth, his Apostles, without scrip, without purse, without a change of apparel, into the midst of men who caluminated, reviled and persecuted them—of men who falsely imputed to them crimes and principles in direct contradiction to their practice and their belief, of men who, yielding to the impulse under which they acted, persuaded themselves that they did a service to God in delivering up to death, as the enemies of Heaven, the emissaries of the Redeemer. Yet do the powers of this earth exert themselves to little purpose, when they undertake by the arm of the flesh to combat against the sword of the Spirit. The blood of the martyrs enriched the soil in which the seeds of Christianity were sown; the semblance of ruin preceded the blooming and the expansion of religion! The grain of mustard seed was trampled down by the exulting victor of the moment, upon a spot yet blushing with the gore of that victim by whom it was cast into the earth, and who expected to be occupied in its cultivation: though hidden from the eye, yet it roots were strengthened; its earliest germs were observed and were rudely torn away. They withered, it is true, and were lost; but the spreading fibres that lay concealed beneath the surface, became more enwreathed with each other and more entwined in their bed, until after the lapse of time the powerless and decaying author of this early havoc, looked with disappointed amazement upon the mighty tree in whose branches the birds of heaven built their nests, and under which the beasts of the field sought shelter.

This prophetic description of Christ, we find verified in the history of Christianity, and the declarations of the founder of our church, perpetually exemplified in the progress of that church, give to us a firm basis upon which we may rest our confidence.

It is, beloved brethren, by this confidence that we have been sustained amidst the difficulties of no ordinary character which have hitherto surrounded us, but which have latterly pressed more closely upon us. It is to this confidence we would exhort you, in the position in which you are placed, to regard those difficulties rather as tokens of the divine care, and omens of future success, rather than the lowerings of that Heaven which threatens vengeance against the unjust, or as tokens of failure. It is not always given to those who sow to be gatherers of the harvest: even the labourer who has planted and watered, and brought the crop to the verge of maturity, may be doomed to leave to others to enter into the field of his labours and to toil in reaping the fruit which is to be laid up in the granary of our heavenly Father, yet is not his merit the less, nor his utility depreciated. Had he not sown, the soil would have lain waste. Is it even cursed with blight and sterility, he is not the less worthy, because he has done that which is his duty; it is ours to sow and to tend, but it lies with God to give the increase. Whether, therefore, our efforts shall be, crowned with success, or blasted by disappointment, it is our duty to persevere, never to be weary of well-doing. We know the principles upon which we act, we know the road in which we walk, we only tread in the footsteps of our predecessors, followers of Christ, the companions and the disciples of his Apostles.

We have been exhibited to the world as that which we condemn, our tenets have been grossly misrepresented, our institutions abominably traduced, our intentions and those of our holy father and of our brethren in the faith, are continually proclaimed to be what they are not, by persons professing to be religious, pretending to possess peculiar sources of accurate information, and affecting to entertain an extraordinary attachment to those political institutions to the support of which we have pledged our oath, our affection, and our interests; but of which we are said to contemplate the destruction. Did we feel conscious of deserving the vituperation which has been heaped upon us under the pretext of piety and with the semblance of patriotism, we should feel that it would be madness for an insignificant minority thus guilty, thus detected and thus exposed, to brave the just indignation of their fellow-citizens:—and in hopelessness, if not in shame, we should desist from action, and endeavour in obscurity to procure oblivion. But conscious of our situation, we feel consoled by the divine assurance, "Blessed are ye when they shall revile you and persecute you, and speak all that is evil against you untruly, for my sake: be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you." We pretend not to equal the virtues of those prophets nor of that glorious host which surrounded and succeeded the Apostles, our first predecessors in the faith, who had their fame darkened upon earth, but burnished in heaven. At a remote distance of time, of space, and of exertion, we slowly follow in their traces. Compared with us they are more holy, more zealous, more devoted, but not more calumniated. They have persevered, and their cause has received the blessing of Heaven. I thought it right, limited as our space may be, and trivial as our concerns may seem, to encourage you with these observations previously to entering into the little affairs to which I desire your attention.

I have always considered the seminary for the education of our candidates for holy orders to be the first object which demanded our solicitude. Through the many varying and frequently perplexing difficulties which during a period of fifteen years have impeded our progress, those connected with this institution have been to me the most trying, and as yet little has been done, save the creation of the present clerical body of the diocess. Nothing has been achieved for the permanence of the establishment, nothing for the erection of an edifice, nothing towards the creation of a fund for the support of future applicants. We have it is true, an inconvenient and a decaying edifice and some volumes for the commencement of a library. Still, when I look around me and behold those brethren who, educated therein, have devoted themselves to the service of our altar, I feel grateful to God for the blessing which he has vouchsafed to our exertion. Their own industry and the benefactions of our friends have thus enabled us to produce what we should have otherwise vainly expected—a well-informed, a zealous, a patriotic and a devoted diocesan clergy,—a clergy which, if not born within its limits, has selected it as the field of their labour; and if they cannot, because of the occupation which it furnishes, consider it as their resting-place, yet, they regard it as the soil upon which they are to be spent in exertion, and in which their bones are to moulder, until at the sound of the archangel's trumpet they shall, together with the remains of those to whom they shall have imparted the blessings of religion, be resuscitated.

To me it is a more pleasing task to advert to the means which we have received principally from our brethren in the faith abroad, to aid us in these exertions, than it would be to advert to the conduct of a great portion of our fellow-citizens in its regard, conduct equally unexpected as it was uncalled for, and which was in this quarter but the first manifestation of a spirit whose existence at this side of the Atlantic was formerly as little suspected in Europe as it is now too plainly ascertained. You will observe, in the statement of accounts which I shall have laid before you, that a principal portion of the funds transmitted to our aid by our brethren in Europe has been applied to the maintenance of this necessary institution; and I trust you will agree with me in the opinion that they have not been misapplied. There are a few instances, it is true, of a bad return on the part of those from whom it should not be expected: of men who were raised by our exertions and means to a point which they could not perhaps have otherwise so easily reached, and then withdrew from their professed object, seeking in some other region a more congenial home. The instances are, thank God, few, and it generally happens in such cases, that what had been considered a loss, was discovered to be a gain.

What we at present need, is a more convenient and durable building which would enable us to lodge, and to provide with the usual common halls, a number of students, at the most, equal to that which we have at present. We have now, thank God, a sufficient number of clergy to meet the demand which the diocess makes with any reasonable prospect of supplying the most simple support to those who are engaged in the service. Several of the students have furnished either in the whole, or in part, the means for their support; they all aid, as far as they have the opportunity, in contributing to increase the common income; but notwithstanding all this, there would have been, as you will perceive, not only a serious deficiency, but a complete inadequacy as regarded this institution, were we left dependent merely upon our own means. The first effort of our opponents was to cut off the resources derivable from our own industry, by prevailing upon those whom they could influence, to keep their children from our schools. Though we could not have been charged with any interference with the tenets of the children, yet were the parents urged to withdraw them, upon the plea of too great an intimacy with us would destroy the dislike in which they should hold our religion. This language has been used in this city by men who consider themselves liberal and who charge us with intolerance! Having in this city completely succeeded in this effort, with what advantage to classical learning and general improvement, it is not for me to say, it was perceived that we were sustained by the contributions of our brethren in the faith residing in Austria, in France, and in Ireland; and they who oppose us, proclaim that the money thus given is but a subsidy from the despots of Europe to enable us to overturn those republican institutions cemented together with the blood of others, by that of many a German and many an Irish Catholic republican, shed under the eyes of Washington, and mingled with that which flowed from the ranks of Rochambeau!!!—My first astonishment was at the hardihood of those who dared to risk their reputation upon the whispers of this feigned foreign conspiracy, but I am now better taught, and I can scarcely wonder that persons who seek such an end as those mock patriots pursue, by such means as they stoop to use, would venture even upon this effort, since they discover a disposition so readily to receive as even probable, statements so preposterous! My apprehension is not so great of the mischief to be produced by those ridiculous fables, as it is respecting the continuance of those aids. You will perceive, as they have never been large, and that they are diminishing, it is therefore necessary that we should exert ourselves to secure for the diocess the means for erecting and maintaining a seminary sufficiently large to supply our probable wants. I should hope that in the exertions we have made, and in effecting what has been done, the greatest difficulty has been surmounted. And I should expect a continuance, if not an increase of that zeal which has hitherto enabled us to persevere and to triumph over so many obstacles. We should be grateful for the benefactions that we have received from abroad, but our chief reliance must be upon exertions at home. Need I point out to you the efforts made by our brethren of other religious denominations! Am I to ask whether you will continue to lag behind them in efforts for the support of that seminary whence the teachers of your children and children's children are to come forth, imbued with knowledge, trained to virtue, attached to our institutions, appreciating the political blessings which we enjoy, and diffusing the spiritual bounties which heaven bestows through the ministry of man? Look to the effects already produced. Do you regret the share which you have had in their production?

The next point to which I would draw your attention is that of our missions. I have informed you that I consider the present number of clergymen sufficient to supply those stations in the diocess where there exists any reasonable hope of an ability to afford lodging, food and raiment to a priest: and those places are few indeed. But surely you are not unaware that, besides those stations, there is a large field which has in a great measure long lain neglected. I speak not of efforts to convert our mistaking brethren, however desirable and meritorious it would be to cause the Orient from on high to enlighten those who, in most instances without any procurement of their own, sit in darkness and in the shadow of death, but I mean the obligation under which we lie, as far as we are able, of extending to our scattered brethren of the household of the faith, those consolations of religion, of which they are so generally bereft, of which they stand so much in need, and which in most cases they ardently desire. There are many, very many points at which, if we had means for his support, a zealous missionary, being placed, would find ample employment within a surrounding region, in visiting, consoling, encouraging, confirming, instructing, and preserving the faith of numbers, who deserted, alone, unsustained, discouraged, assailed, and ridiculed, first desist from the pious practices of their youth, then seek to avoid singularity by frequenting strange meetings for the purposes of religion. They still condemn the principles of those assemblies, and never intend to embrace their doctrines, but long habits of neglect, repeated associations with others, connexions of affection, of interest, and of friendship, the education of their children, and a variety of other circumstances, tend to destroy the weak remains of early convictions,—indifference succeeds, sometimes even the faith is totally lost; and by reason of the absence of even occasional opportunities, a widespread desolation of the church is discovered by him who closely examines the history of emigration and of religion in these states. Did they who endeavour to excite our fellow-citizens against us by the false alarm of our mighty numbers, of our formidable clergy, of our extensive subsidies, of our numerous converts, and of our foreign alliances, intend to jeer us upon our destitution and our difficulties, they could not have been more appropriately ironical than they have been; did they intend sarcasm instead of misrepresentation, they could not have been more severely caustic than they frequently are! When I speak of this diocess, I do so after long, patient, and repeated inquiries and observation, and I lament that I am compelled by evidence to proclaim that within the less than half century that the Catholic name has been known therein, the number thus lost to the church in themselves and in their descendants, has been incalculably greater than that of those who have reunited themselves thereto. And I am perfectly within bounds when I state that nine tenths of those defections have arisen from the want of missionary attention.

How often in journeying through my charge has this truth forced itself upon my attention?—How many plans have I devised?—How many efforts have I made?—How bitter have been my disappointments? God alone is the witness! Some of the most gratifying moments of my life, some of the most pleasing recollections of my mind, some of the dearest associations of my thoughts have been created and will ever continue attached to exertions in this field. It is laborious, it is to a great extent painful, but after the sacrifices which it demands are duly made with willing disinterestedness, it is that occupation which yields the sweetest consolation to the apostle, the most precious fruit to religion.

Yet you will see in the accounts of our receipt and expenditure how very little has been at our disposal for this important object, how little therefore has been effected, and how exceedingly contracted our progress has been. Perhaps the time is however at hand, when God in his mercy would vouchsafe to bless our efforts.

The aid which has been contributed by our brethren in France, Austria, and Ireland, was intended to sustain our seminary and to support those missions. The entire sum as yet received by this diocess from the Congregation of the Propaganda in Rome is up to this period, for those objects, exactly one thousand dollars—a like amount has been received from our holy father as a donation from his very limited private allowance, and those means which piety and affection may place in his hands for the good of religion. And this is the mighty sum by the due application of which within the last two years, it is gravely stated and sensibly believed that we are to corrupt to treason and to a hatred of republican institutions three of the most wealthy, chivalrous and high-minded states of this confederation, containing upwards of two millions of inhabitants, scarcely short of one seventh of the population of the United States!—And what is this formidable Congregation of the Propaganda? A missionary society, the managers of which are ten or twelve cardinals, who have a consulting committee of about as many prelates, and a secretary, under whom are five or six clerks, and an archivist with two assistants to keep their documents in good order. The funds of this society consisted of donations and legacies from popes, cardinals, and other zealous and wealthy benefactors. With those funds, a college was erected and endowed for the support and instruction of a number of young men chiefly destined for the Asiatic missions—an extensive printing office was also added, in which the holy Scriptures, liturgies, catechisms, and other useful works were printed in a great number of the languages of Asia, and of Eastern Europe. This society has sent missionaries during centuries to various countries, under different forms of government, with the special injunction, never to interfere with their politics or with any other object that could withdraw their attention from the sole, great end to which they were devoted, the propagation of the Gospel of Jesus Christ. Their students have laboured during a long series of succession, in monarchies, in republics, and in countries of mixed government:—in those most free and those most enslaved:—they have preached the Gospel with equal freedom to the master and to his slave, in countries where the labourer is free to serve whom he pleases for his hire, and in those where he is bound to one with whom he must remain, but who is also bound to be his protector; and never, as far as I can discover or recollect, has one of them been charged with any political or civic offence. Never have I heard the principles of our constitution better expounded or more ably vindicated by strangers than within its walls. Nor have I ever felt myself more fully sustained in their vindication, than I was in my intercourse official and otherwise with its principal patrons and officers. Their language to me uniformly was, "that there are various forms of government adapted to the several people of various regions under their different circumstances, and that the Americans had the right to select that which was best suited to themselves, and of which was best, they were the competent judges. That they appeared to be happy and to prosper under the form which they had chosen, and that as a citizen of their states it was my duty to be a republican." Yet this is the society which has furnished us in two years with one thousand dollars, to destroy the republicanism of the two Carolinas and of Georgia!!!—When will our fellow-citizens exhibit in respect to our religion and its institutions the same good sense and discernment that they manifest upon every other question?

I said that their funds consisted of those donations and legacies. I regret to add, that they do not now consist of those which were thus given. For when frenzied France poured her army of infidels into the papal states, and dragged the successor of St. Peter from his chair to expire in a dungeon,—the plundering horde, in the name of desecrated liberty, stripped the Propaganda of its property, and converted its college into a receptacle for licentious blasphemers, and the alcoves of its chapel were the stalls of their horses. When it pleased the Father of mercy to allay the storm, gathering up the fragments of what remained after the expulsion of the harpies, succeeding pontiffs, by industrious economy and by a repetition of alms, have to a certain extent restored this valuable institution. When you review its history, you will thus perceive the cause for the smallness of its beneficence. With such limited income at its disposal, with the missions of Africa and Asia, in a great measure, dependent upon its bounty for their support, two of our young Carolinians, together with about twenty other natives of our republics, are the inmates of its college; and after this, the sum remaining and applicable to the destruction of American liberty is but small indeed! I know not how far you may approve of my mode of treating this topic, but I could not refuse to you an explanation respecting the aid that we received, and I could not take up so ridiculous a story for serious refutation.

In my address to your Georgian brethren, at their late convention, I gave the following explanation respecting contribution, from other countries:—

After my arrival here—"Years passed away, and we saw that we made scarcely any progress in supplying a daily increasing want. Children were rising up, emigrants were arriving, our brethren in the faith were spreading themselves over the face of the country, and from every quarter they called upon us for the aid of a ministry that we could not create. It was under these circumstances that I felt it to be my duty to proceed to Europe, in order to procure the means of supplying these urgent wants. Brethren in the faith, our religion is everywhere the same; whether he worships under the dome of St. Peter's, or erects his altar under the bank of the Indian's cottage—whether he drinks of the Savannah, or of the Ganges—whether he wields a sceptre at Vienna, or exercises his right of suffrage at Columbus, the Catholic is a member of the same one universal church; though it might become their duty to struggle with each other in the field, or upon the ocean, at the call of their respective governments, yet Catholics can kneel together before the same altar; and though their duties and their interests, as regards the things of time, may be in opposition, yet they have a common obligation as regards the concerns of eternity; and in the days of the Apostles, the brethren at Jerusalem were assisted by those of Corinth and of Rome. Neither, indeed, do we complain, nor would we be warranted to do so, that they who would criminate us for bringing a few thousand dollars into the country for its improvement and our own convenience, send hundreds of thousands yearly to distant regions, in order to make proselytes to their opinions. The institutions of our republics leave them as perfectly free to scatter the fruits of their industry to the four winds of heaven, as they leave us to add to the stock of the nation the sums which we receive from the industry and the charity of our friends. Our brethren in some parts of Europe felt that not only was there ground for a general claim upon them as Catholics, but that, from peculiar circumstances, there were peculiar claims, to which, by many motives, they were urged to attend."

"I felt many of those who, under my charge, were in this state of spiritual destitution, were likely to be supplied upon my representing their situation to the Irish Church, of which they once were members, and in which they had many dear relations—and the members of which generally take so deep an interest in all that concerns our republics. I observed that, although stripped of their wealth by the plunder and persecution of centuries, the Irish Catholics could not aid us to any considerable extent with money, yet they were disposed to do what they could. And I desired to select from amongst the numerous candidates for orders which that church has always furnished, those whose religious and natural qualifications, and whose political sentiments would make them most useful to supply our missions, until our native youth would offer themselves in sufficient numbers to enable us to create a natural-born clergy for the ministry of the church.''

''France had on many occasions, besides sustaining religion within her own borders, done much for its service abroad; her missionaries have, during centuries, been found in the Levant and in the still more remote regions of Asia, as well as in Africa. She created the Canadian and other churches at this side of the Atlantic; and during years, an association of her children have contributed, by their prayers and their alms, to uphold the Chinese and other missions; and at the suggestion of some of our prelates, natives of that country, who have felt the destitution of our missions, one portion of the funds of this association has been for a few years past contributed to our aid. We had a sort of claim also upon their generosity, inasmuch as some of our flock were of French origin.''

''For a long period some of the most industrious and useful accessions to the population of these states, were natives of Germany. During upwards of a century, some of the men by whose patient, untiring industry Pennsylvania has been rendered fertile, and grown in wealth, were German Catholics; latterly, vast numbers of valuable labourers have poured into our harbours from Switzerland, Bavaria, and Austria; they spread themselves throughout our states—their spiritual wants increased our embarrassment. One of our prelates, who is a native of Germany, appealed to our brethren in the faith in those regions to assist us in our efforts to supply their wants. The disposition to aid us was generously manifested, but there were legal impediments, which, if not removed, would prevent their generous co-operation; for the purpose of that removal, it became necessary to apply to the governments of Austria and Bavaria, to explain fully to them the nature of the aid that was sought, to convince them that no political object was covered by a false appearance, and that the end which it was proposed to attain was purely, and simply, and exclusively religious. When this was made manifest, then, and not till then, was permission granted to form the association, and to have its contributions transmitted. In order to promote the interests of that religion which they themselves profess, whilst at the same time they secure that the business of the society shall be confined exclusively to its single and original object, some of the leading members of the Austrian Court are united with some of the most respectable clergymen and laymen who form the council of its direction. The business of that council is exceedingly simple, being confined to superintending the receipts of the subscriptions, considering the applications for aid from our churches, and the accounts of the manner in which their benefactions have been disposed of, and to making the distributions of the funds which they may hold.''

''I felt it to be my duty to lay the claims of this diocess before the councils that direct these associations, and was advised to have personal interviews with them, that they might be more fully informed of our situation by this mode, than by writing. I have received some aid. And this is the nature and the extent of our conspiracy! If the government of Austria is absolute, that of France is revolutionary; if the Bavarians are subjects, the Swiss are republicans; and it certainly would be no easy task for those who charge us with a conspiracy against the liberties of our country, and the rights of our fellow-citizens, to induce their fellow-Protestants in Ireland to believe that the Irish Catholics are leagued with the house of Austria, to destroy the right of suffrage and to overturn our republics. The heterogeneous character of the several members of this feigned conspiracy, which in sadness I am constrained to call feigned and not invented, not imagined, is not however its most ludicrous attribute. May God in his mercy forgive those who, by this and such like fictions, would stir up against us the hatred of our fellow-citizens. May he turn from their bad courses those who would disgrace our country by the destruction of our edifices, and who would endeavour to justify their misdeeds by systematic slander of the pure, of the humble, of the enlightened, of the unprotected. The issue is before an acute, an investigating, a patient, and a well-disposed people. Events must have their course; a short time will suffice to detect and to expose the conspirators, for I have no doubt of the existence of a conspiracy, of which it is intended that we should be the first victims, but not the last. Brethren, you will bear with me, if under our present circumstances, whilst I felt that I ought to you explain the reasons for my absence, I have been led into remarks and observations, which, though not strictly appertaining to our present business, yet seemed to me naturally to arise from the topic upon which I was engaged.''

''Though the money thus given was entrusted to my own judgment, for expenditure, still I feel it convenient to have the accounts laid before you, as I have previously laid them before the convention of the churches of South Carolina.—You will observe that the amount is small, and I trust you will find that it has not been injudiciously applied. It has been already expended, and a debt presses upon us, which it is necessary to extinguish by our united exertions. It is also necessary that we should exert ourselves to uphold those institutions that are essential to the continuance of religion.''

''In the enumerations of the benefactors of our church, I have omitted the Holy See, as I view our relations thereto to be different from those in which we stand to the others. The See of St. Peter is the centre of Catholic unity; it is the church which, by divine institution, presides over the Christian world. Frequently afflicted, yet it has been occasionally enriched by the benefactions of the pious.''

''The father of the faithful has sometimes the distribution of funds entrusted to him by the wealthy, the zealous, and the charitable, for the succour of the afflicted, for the promotion of piety, for the propagation of the faith, for the cultivation of letters, for the improvement of science, for the encouragement of the fine arts, for civilizing and polishing man upon this earth, and for endeavouring to attain his salvation in a better. The records of ages, the conversion of nations, the monuments of the eternal city, testify to the faithful execution of this trust. Frequently, has the rude barbarian led his horde thither to plunder. Frequently, under the pretext of patriotism, and profaning the venerated name of liberty, has some desperado of ruined fortune, of blasted hopes, and of unregulated ambition, assailed the weakness of the peaceful and confiding pastor. The unprincipled despot whose tyrrany struck awe into the people, whom his waste had astonished, has frequently replenished his exhausted coffers from this treasury, and in every age the pen of the venal, the panegyric of the profligate, and the commendation of the irreligious, sustained and strove to justify the rapacity of such invaders.''

''If that See possessed to-day a small portion of what had been thus confided to its keeping, we should be entitled to what would more than satisfy our wants; but the history of the last fifty years exhibits to you the catalogue of plunders, of profanations, of humiliations, of insults, of incarcerations, and of contumelies, to which the extraordinary, great and meritorious men, who have within that period succeeded the first Apostle have been subjected. They have eaten the bread of tribulation, their drink of bitterness has been mingled with tears; yet were they not unmindful of their children; and of the scanty stock which they gathered from the fragments left by the spoiler, they have cheerfully divided a portion. It is true that you will find our part exceedingly small, but under the circumstances in which it was given, you will value it as exceedingly precious! And because it has been given and received, we are said to be conspirators against the liberties of our country.''

You will perceive by the accounts that the contributions from the Austrian society within the last year do not amount to three thousand dollars, those from Ireland to about one thousand, and from France to less than half that sum. These sums have been placed at my disposal, and by the statements which I shall lay before you, it will be seen that they have not sufficed to pay the debt of the diocess incurred principally for the support of the seminary and of missions.

Feeling that reliance upon foreign aid was precarious, and that we were bound to exert ourselves to the utmost to support our own institutions, I proposed early this year the formation of a society similar to those by which we are assisted, by which we may seriously begin to contribute to the support of our own institutions. The recommendation was met with alacrity, especially in this city, and in the city of Augusta; some branches have been established in other parts of the diocess, but as yet, with one exception, they have made no returns. This society has chosen for its patron St. John the Baptist. It has made an appropriation of five hundred dollars this year to the seminary, and paid that sum to the procurator of this institution upon my order, and the treasurer of the society has still an unappropriated sum on hands. The contribution from each individual is small, but if this society be upheld with proper spirit, if its collectors be active and systematic, and its contributors punctual and cheerful, it will be one of the most simple and effectual modes of sustaining the seminary and of extending the missions. How much good might thus be effected by a trifling sacrifice and a little exertion? not to advert to the blessings which God bestows upon those who labour in his service, surely no one would be impoverished by the trifling sum thus bestowed: and how much good would be effected? how many preserved from ruin, enlightened in knowledge, led to the practice of virtue, nourished with the sacraments, and led to ask for blessings on their benefactors, made useful and edifying in this life and glorious for eternity? "I was young and I have now grown old, and I have never seen the just man in want nor his children begging for bread." Such was the declaration of the inspired writer. Has either of you ever known an individual brought to poverty by contributions to sustain religion? and for whose benefit are they made? For your own and that of your descendants.

You are aware that by the constitution of the church in this diocess, each member was pledged to pay quarterly a sum of fifty cents to a fund for the general purposes of the diocess, besides the usual contributions for the ordinary purposes of the district in which he resides. This has never been a productive source of income. Comparatively few have contributed, and of those few, several have done so reluctantly; you will see from the documents submitted for your examination how very small is the sum received. Yet this contribution, if regularly made, would suffice for nearly all our general purposes. I do not approve of a law which is a mere dead letter, nor do I like to restrict the right of suffrage, by directing that the managers of elections should be furnished with the lists of defaulters; so that they who do not contribute should, as the constitution provides, be excluded from the privilege of membership. I therefore request you will take the question in your consideration and advise me how to act. I do not think it seemly to seek in the concerns of the church the continuance of an impost which seems to be disliked, but it is not in my power to repeal it without an amendment of the constitution, and that amendment cannot come for my final sanction until it shall have passed each of your houses, at two successive conventions, and also be sustained by two-thirds of the vestries. I would regret seriously the abandonment of this source of income, but I would more seriously deplore any effort to enforce it, unless it be cheerfully contributed.

One of the earliest efforts that I made after my arrival in this diocess, was to supply what under the circumstances of this country, I considered one of the greatest wants of the Catholics of the United States:—a Catholic periodical paper. It is now upwards of thirteen years since the first number of the *United States Catholic Miscellany* was issued. A number of contributors have since that period supplied it with useful selections and original articles; it has had access to peculiar sources of foreign ecclesiastical information, and has a tolerably extended circulation. At the time of its establishment and for some years after, no other paper in the Union undertook to correct the many misrepresentations which issued from not only what is called the religious, but even from the secular press. Since that period, other papers have sprung up, some professedly, others incidentally, defending our body from the calumnious and vile charges flung against it from nearly one hundred presses of these states. Some of those Catholic papers are conducted with judgment, ability, and moderation. Even before their creation, the expenses of the *Miscellany* were never defrayed by its subscribers; but within the last two years especially, its revenue has been greatly reduced. Thus at all times its conductors not only were unremunerated for their labour, but had to provide large sums of money to accommodate their readers. It is with great reluctance that on their behalf I must announce to you the determination to which they have been forced. They will endeavour to conclude the current volume, the closing number of which will be published on the last Saturday of next June—and thenceforth the publication must cease. You will concur with them in the propriety of this determination, after you shall have inspected an exhibit of their accounts.

The distance of several of our flock upon the Neck from either of our present churches, has led me to accede to a request emanating from a respectable number of that body to create a new ecclesiastical district on the north side of Boundary Street, and to grant them permission to erect a church.—I have organized their congregation, which has chosen St. Patrick, the Apostle of Ireland, as its patron, and authorized it to send one representative to the house of lay-delegates until such time as, by the constitutional provision, that house shall see proper to grant a more numerous representation.

The congregation thus organized will not, however, proceed to make any general application for subscriptions until sufficient opportunity shall have been afforded to the vestry of St. Mary's, Hassell Street, to procure the funds for rebuilding their church, the first erected in this diocess, and endeared by affecting recollections to a large proportion of the Catholics of this city.

In the rising town of Aiken, we have the germ of a congregation which I visited in the month of May last. They are desirous of having a place of worship, and I applied to the directors of the railroad company, who have generously granted an eligible lot for the purpose, upon two conditions: first, that the building shall be erected within six months, and second, that if the church should cease to exist there, the ground should revert to the donors.

I shall lay before you the statement of the contract into which I entered with the community of the Ursuline Convent in Cork, for the purpose of obtaining the colony of their order now located in this city, and you will perceive from the documents by which it shall be accompanied, that so far as we have gone, its terms have been fully observed—little more remains to be done on our part, save to afford them that protection which if they needed, and we were unable to give, they would most certainly receive from even Carolinian opponents of their faith. On their side, since their services are given for their God, we need have no doubt but they are well performed for the advantage of his creatures. Let their works speak their eulogy.

Though perplexed by many difficulties, the ladies of the Retreat have meritoriously exerted themselves to perfect their institute as a religious community. In their religious deportment, they are not only irreproachable, but emulous of obtaining perfection; in their schools they are not only capable, but zealous, industrious, and useful.

The institute of the Sisters of our Lady of Mercy has during the year made great progress towards perfect organization, and fully exhibited its eminent utility not only in the education of the children placed in their schools, upon whose improvement the sisters bestow the most laborious and successful attention, but they have protected and cherished the orphan, they have consoled the afflicted, they have nursed the sick, they have cheered the dying, and proved themselves worthy of the patronage which they have chosen. Their own privations are not trifling, their dwelling is inadequate. By the zeal of one attached to their institute, a few friends have contributed a sum as the commencement of a fund to procure for them a permanent and appropriate residence. I know of no institution in the diocess which better deserves to be sustained.

In the early part of the year, I opened a school for the free coloured children of our flock, which was quickly filled, but the unwarrantable interference of strangers with our peculiar institutions, of whose nature they are altogether ignorant, created an excitement which we all recollect. During this period, at the request of a very respectable body of our fellow-citizens, the school was discontinued, and as an application, which will probably be successful, is likely to be made for a law to prevent any such teaching henceforth, I may say it is abandoned. The meritorious persons who from principle devoted themselves to the occupation of teachers therein, have turned their attention to another equally useful but in a measure hitherto neglected work.

I have already communicated to you the fact and the causes of the appointment of the respected prelate now associated with me in the administration of this diocess. He has, upon the advice of friends, to whom he and I owe great deference, been consecrated in Ireland, and was detained there much longer than we expected, by the discharge of duties in which we were not without concern, and by a heavy and protracted sickness, from which, thank God, he has fully recovered, and been given to our prayers in health and safety. You are already aware of the place which he holds in my estimation and affection; he will, I feel assured, soon possess a similar hold upon yours.

I regret to add, that since our last convention another of our meritorious and most useful priests has been called from us. It has pleased God to deprive us of the hopes which we cherished from the bright career that we thought was only begun by the Reverend James Hayes; however, he had made great progress in a short time, and whilst we bow in resignation to the will of our heavenly Father, though our hearts are filled with confidence, yet let us pray for the repose of his soul.

The see of New Orleans which has been vacant for a considerable time, has been lately filled by the appointment of a worthy and meritorious prelate, who had declined a former nomination to the same charge; the Right Reverend Anthony Blanc will be consecrated, God willing, on next Sunday, in that city. Let us pray that he may be filled with the graces necessary for his state.

Amongst our benefactors who have, within the last year, been called to appear before the judgment seat of God, and who perhaps need the aid of our suffrages, is the late Francis, Emperor of Austria. Few have taken a more warm interest in the prosperity of our infant church than did this our brother in the faith; few have conferred upon us more beneficial favours. The love of his religion, affectionate interest in the concerns of struggling members of that fold of Christ Jesus, in which he was a member, and not the miserable motives of a policy as ridiculous as it would be useless, were the motives by which he was animated to this.—No one can better testify what they were than he who conversed with him upon the subject, and who makes this declaration to you in the presence of our common God, before his holy altar. With the political principles of our benefactors we have no concern. We should not hesitate because of the calumnies of our enemies, to pay to our friends a suitable return for their services. May God, in his infinite mercy, convert the first from the paths of malice and falsehood, and give to the latter an hundred fold of return for the kindness they have shown. Besides our private prayers, we owe to this deceased benefactor the public offices of our church.

Beloved brethren, should you desire any other information in my power to bestow, it shall be given to you upon application. And I shall have the pleasure of again seeing you at the termination of your session. May God in his mercy, direct our proceedings to his glory and the welfare of his church, is the prayer of, beloved brethren,

Yours, affectionately, in Christ,
JOHN, *Bishop of Charleston.*

THIRTEENTH CONVENTION, JANUARY, 1837

Beloved Brethren:—To him who addresses you it is a subject of deep regret that since he has last had the gratification of meeting you, so little of his time has been spent in his own diocess. No one can feel it more acutely than he does himself. Though his labours have been heavy, his endurances frequent and protracted, the difficulties which surrounded him not of little moment, the obstacles which impeded the progress of religion serious and varied, and the demands for his exertion greater than he could meet, yet some of the happiest days of his ministerial career have been spent amongst you; and the objects which he would most willingly seek to attain are still to be achieved in this place, and by your exertion. Here, too, are to be found those who have grown up around him as his co-operators, those who in good and in evil report have shared his toil, have partaken of his trials, and been found faithful to posts which others have abandoned. Were there, then, even no bond of religious obligation, yet would the feelings of natural affection retain him where the recollections of the past, and the hopes of the future bring to his soul associations which, in their blending, are calculated to soothe and to cheer him. If, therefore, he was compelled to be absent, you may feel assured that it was not by his own seeking, but greatly against his inclination. You are already aware of its cause; and however unworthy or disqualified he may feel himself, it was not his prerogative to oppose an obstinate refusal to the desire of the Vicar of Jesus Christ.

But though from a sense of duty he had accepted the commission with which he was honoured, he also felt that he was at liberty to use all reasonable means to procure that, by having it placed in the hands of some one more competent, he might be left at liberty to devote his entire attention to the cultivation of that portion of the vineyard, for which a connection of years had created in his heart a peculiar attachment. On a former and on a more recent occasion, he besought a release upon these grounds, but in neither instance has he succeeded.

He trusts that you need not his entering into any long dissertation, to convince you that, in obeying his superior, he has only done his duty, and that, however he might be sustained by the letter of the law, in originally declining to meet the wishes of the supreme Pontiff, yet that in using an abstract right, he would be acting against the spirit of our institutions, and that, having once undertaken the duty, it would be in violation of every correct principle for him to refuse his services, however little calculated they might seem in his own view to effect their object, whilst in the estimation of those who employed him, they were regarded to be worth having. You are fully aware, my brethren, that in entering upon the ministry, no man should assume this honour to himself but he who is called of God, as was Aaron, and that whosoever enters upon the cultivation of the Lord's vineyard, is not properly at liberty to select for himself that portion, to the care of which he will devote his labour: but that his duty is to place himself at the disposal of the lord of the vineyard, and to be engaged in that sort of culture and in that place which may be indicated by the steward whom the master of the household has appointed to superintend those whom he has employed. It is only by such conduct that we can be useful. Our spirit of self-sufficiency, our presumption in our own abilities, our worldly feeling of independence, our inordinate attachments, our ambition, and perhaps our avarice, would suggest to us very different sentiments from those necessary for such submission: but our beloved Jesus, aware of this, invites in a special manner those who aspire to be his ministers, to learn of him humility and meekness—not the outward semblance which the hypocrite may assume to cover his pride, his arrogance, and his obstinacy, but that humility which dwelling in the heart is made manifest to the world in meek obedience, that humility to which he so powerfully invites us by the most sweet, the most alluring, and unpretending exhibition of his example, when he informs us that he came not to do his own will, but the will of his Father who had sent him. You will therefore feel, brethren, that as I have been so frequently edified, consoled, and aided by the generous and ready sacrifices of the clergy of this diocess, in their having so frequently, in the true spirit of their state, laboured in the places to which I have sent them, sometimes against their own wishes and their feelings, though I trust always from my desire to promote the cause of religion, it was my duty to emulate their example, in obeying the directions of the supreme pastor, without permitting my wishes or my feelings to interfere with what in his wisdom he may consider useful for the service of the Lord.

I was the more engaged to this submission from the confidence which I reposed in those whose obedience has been given to myself, and who, in circumstances of no ordinary difficulty, had so faithfully discharged the duty which they had undertaken when, upon entering the ministry, they consecrated and bound themselves to the service of this diocess. They too must feel that, although their first and immediate dependence is upon their bishop, they owe the proper obedience also to the bishop of bishops, and should endeavour to aid him upon whom rests the care of all the churches, by supplying, as far as in their power, by extraordinary exertions, and more generous sacrifices, for whatever deficiency might be temporarily caused by those arrangements which his solicitude for other parts of his extensive charge might be deemed necessary by the universal father. Convinced of your zeal for the promotion of religion, of your devotion to the Holy See, and of your readiness to exhibit those virtues, not only in word but in work, it was to me an abundant source of consolation that though I was disappointed in my wish of now remaining altogether amongst you, yet because of your dispositions and the provision by which you had at your head, as my coadjutor, a prelate possessing our confidence and esteem, my temporary absence, though not gratifying to me, must be a comparatively light inconvenience to you, and that by a continuance of that mutual esteem, that affectionate union, that steady co-operation and strong attachment to each other, which have always been happily manifest in your conduct, you would enable me, upon my return, to enjoy that sweet gratification which I have so often found in the midst of a band of brothers.

It is impossible, brethren, in our present imperfect state, during our sojourn in this place of probation, to be totally exempt from the weakness of our fallen state and the temptations of our indefatigable and ever-watching enemy. He excites our pride, he strengthens our selfishness, he promotes jealousies, he allures to obstinacy, and he ingeniously covers the indulgence of our passions with the specious appearance of vindicating what is due to our station and useful to religion. I need not inform you that this is in palpable opposition to the doctrine of the Saviour as well as to his example, and that you, by acting as the apostle directs, preventing one another in kind offices and in mutual condescension, as you have hitherto done, will secure most effectually the prosperity of religion, uphold your own character as disciples of the lowly Jesus, maintain the true dignity of those places which you have the honour to fill, preserve yourselves here below in that peace which the world cannot give, and save for eternity yourselves and those entrusted to your care. I look therefore with a full confidence to your preseverance in this course, to renovated exertions of your zeal, and I anticipate therefrom the happiest results.

I have felt it my duty, as well to you as to myself, to lay before you these observations, in order to explain the reasons for my absence from the diocess hitherto, as also to show the necessity under which I am placed of continuing that absence for a little longer period, and I sincerely trust only a little longer. Yet has not the welfare of this diocess been neglected by me, even when I appeared to be least engaged in its concerns. I have endeavoured to impress upon those who could aid it, the necessity of their doing so, and I have in several instances pointed out the special mode, and I hope not always without good consequences. I do believe that not only at the Holy See, but in France, in Germany, and in Ireland, our situation is by these means better understood than it would otherwise have been, and although the consequences of the explanations that have been given may not very quickly be made manifest, yet I feel that ultimately they must prove exceedingly beneficial.

Previous to entering upon the regular duties of the convention, I desire to state a difficulty which has presented itself to me since my arrival in this city.

As soon as I could form any reasonable calculation respecting the period of my arrival amongst you, I wrote from Rome, desiring the usual notice to be given for holding the convention of the church of this state on the 15th of the present month. That notice should, by the provisions of the constitution, Tit. vi. sect. 1. art. 2., have been published at least two months previous to the day appointed, in one or more newspapers. But, owing to unusual detention, my communication not having arrived in due season to allow this publication, such notice as the circumstances allowed was given, and as I had not myself arrived on that day, my respected coadjutor, as well to have my judgment as to satisfy his own feelings, and according to a wish of mine communicated to him, postponed your meeting to this day.

My brethren, thirteen years have elapsed since this constitution has, by our solemn act, after repeated deliberations, become the rule of our proceedings. By its provisions the limits of our several powers and duties are accurately defined; it has prevented discord, it has banished jealousy, it has secured peace, it has produced efforts of co-operation, and established mutual confidence and affection between our several churches, as well as between the pastors and their flocks, and between the bishop and the churches, and by confirming the rights of all, it has insured the support of all. So long as its provisions are exactly and scrupulously observed, it is to be hoped that those blessings will also continue; but if a deviation be once made from its principles, I fear much that we should thereby be thrown into a chaos of uncertainty.

The temporary omission, or deferring the period for holding a convention is, in my mind, an evil of less magnitude than would be the holding of such an assembly without that notice which the constitution specifically requires. And if one such provision may be thus disregarded, where shall we find a sanction sufficient to enforce the observance of any other? These considerations lead me, however unpleasant to my own feelings, to the conclusion that I am not at liberty regularly to open the convention, because the constitutional notice has not been given.

I have thus endeavoured to lay before you, as plainly as I could, the grounds for my hesitation. Should your opinion differ from mine in the view thus given, I shall be ready to give to your reasons for that difference all the attention which they must necessarily deserve.

Should you, however, agree with me in opinion respecting the omission of that notice, I trust that on this occasion no great inconvenience will arise from deferring the regular convention to another period, previous to which the regular notice can be easily given. The general principle respecting trustees and officers being that expressed in Title v. sec. 1. art. 5, that when the usual election has been omitted for any cause, those holding places continue therein until their successors shall be elected and admitted into office: thus no vacancy is created. And I shall as readily and as cheerfully communicate to you the information which I would give to the convention, and as cordially receive your advice and your communications as I would under any other circumstances.

Our principal aim at present should naturally be to supply the diocess with a sufficient body of useful clergymen, and to create, as far as in our power, facilities for securing a succession adequate to the wants of this extensive district. During a number of years this has been one of the first objects of my solicitude, and of our joint exertions; nor have our labours been altogether useless. You are aware that the great body of the clergy has been formed amongst us, and the experience of the past must impress you with that conviction, long since established in my mind, that in making provision for the wants of the diocess, we should not only calculate upon the inroads of death, but upon a variety of other casualties as well as upon defections. We have in the Urban College of the Sacred Congregation of the Propaganda at Rome, owing to the generosity of the superiors of that most useful and highly respectable school of Christian piety and literature, two places occupied by native youths of our own diocess; but even with those places, without a seminary amongst ourselves, our situation must be exceedingly precarious. There are many local advantages to be derived from having such an institution attached to the cathedral, amongst which are the dignity added to our ceremonial by the facility for observing our rites, the example of piety, and the aid given for more diffused instruction; in a word, I may say, such an establishment would supply, imperfectly indeed, but yet in some way, in our infant church those benefits which, in the more flourishing portions of Christendom, are bestowed by the several clerical societies that either belong to cathedrals or that abide in their vicinity.

I frequently desired, and sometimes even had indulged the hope, that, by an united effort of our several diocesses, an extensive and respectable provincial college should be created in our Union; in which, under the joint superintendence of our whole hierarchy, the great body of our candidates for the ministry, at far less expense and under more favourable circumstances, would have better opportunities for pursuing a more extended course of studies, and for observing more exact religious discipline than can be at present afforded by any of those seminaries which we are endeavouring to uphold. The principle has always been admitted, but the execution has been prevented, not only by natural feelings of private preference, but still more so by the manifestation of a disposition to place the superintendence of such an institution, should it be created, not in the hierarchy to which it would seem naturally to belong, but in the hands of a special religious society, which, however justly estimable for its piety, its discipline, and the learning of several of its members, yet is not under the jurisdiction of the American hierarchy, is not amenable to its tribunal, is not bound to follow its directions even in the system of education, nor in the selection of its professors, nor in the appointment of its officers. This hope has therefore passed away for the present, because several of the American bishops were unwilling, by a formal act, to divest themselves and their successors of one of their most important rights, for the purpose of placing it in the superior of this most highly meritorious society, but over whom they have no control, and with whom they have no official connexion, and who, though of sound faith, and teaching pure morality by instruction and by example, yet, by reason of his place, would be incapable of duly appreciating the character and wants of the American people.

Even did such a college exist, still, for a variety of weighty reasons, it would be convenient to sustain a diocesan seminary in the vicinity of our cathedral; nor would the existence of such seminaries in every diocess, render the erection of that college unnecessary, neither could their joint existence preclude the usefulness of another measure, whose object would be to insure an abundant supply of valuable candidates. As I look upon this, under the present circumstances of the American church, to be a matter of the first necessity, I have, at our last provincial council, called the attention of my brethren thereto, and latterly I have placed a memorial upon the subject in the hands of the holy father; and thus, I trust, I have performed what was my duty in the case. I allude to it in your presence for the purpose of showing you the obligation under which I conceive we lie of renewing our efforts to uphold our own seminary, imperfect as it is; and, indeed, it is the only mode now left to us for securing a supply and a succession of priests.

We have, during years, used exertions for this purpose with various results, and though frequently baffled in our expectations, yet we have not been altogether bereft of success; we owe to those efforts that we have a clergy, and we of course owe to them the consequences of that possession. We have experienced many and serious difficulties, but we have overcome several, and we have been taught some useful lessons for the regulation of our future conduct. I need not here repeat to you the observations so often previously made by me to show you, in detail, the great advantages arising from the possession of such an institution amongst us; you must recollect them, and I flatter myself that you fully acquiesce in their justice. If, then, we have experienced some disappointments, we have had also much to console us, and it is our duty to persevere. I would further state my conviction that we have it in our power, by united exertions, to do much more for this important object than we have heretofore performed.

The seminary is but a school of preparation for the missions; its object is to furnish a body of clergy qualified to break the bread of life to the hungering multitudes, by disclosing the doctrines of salvation to those who are exposed to err because of the delusion of vain human opinion, to preserve in the ancient ways of truth those who may be allured towards the paths of novelty, to proclaim and to explain the precepts and councils of the Christian code of morality to those who, by the devices of men and the power of passion, are in danger of being led to ruin; to communicate the benefits of redemption to their brethren by means of the sacramental and other institutions of the Saviour. This is the ordinary mode established by our Lord to apply the grace of salvation to the souls of men. It is for this high and this holy purpose that the Church desires the candidates for her ministry to be specially trained by apostolic observances in religious discipline, so that they may be qualified for this most important and truly honourable work.

But you are well aware that qualification is not sufficient, they must, when found qualified, be properly ordained and duly sent, and although they should be animated with an apostolic spirit, and fully disposed, according to the Saviour's injunction, to be content with food and raiment during their sojourn on earth, though their bread should be to do the will of him who sent them, yet it is necessary that they should have provision for this food, for this raiment, and be also furnished with means for attending in those places to which they are called by the duties of instruction and of administration.

Ours is not a district in which old and long endowed churches are found scattered through the land, in sufficient numbers to meet the demands of the people: our is not a district in which the members of the church are found, either sufficiently wealthy or sufficiently contiguous to sustain by their unaided efforts in their immediate vicinity, the pastors whom they need and whom [they] desire, and however anxious the clergy may be to devote themselves to the service of this people, even for this devotion they will need the common necessaries of moderate support.

My brethren, I consider it to be one of the mistakes which has been hitherto greatly detrimental to our missions, to imagine that a diocess was sufficiently supplied with priests when one was located in every place where a congregation existed sufficiently numerous and sufficiently able to maintain a regular church, and to give a competency to its pastor. How many of those desirous to hear the word of God and to partake of the institutions of religion, are scattered widely distant from such places! How speedily do these neglected souls lose their fervour! How quickly does hopelessness produce indifference in their minds! How easily are the indifferent, regardless of the truth or falsehood of doctrine, induced to conform to the external observances of the society in the midst of which they live! Connexions are soon formed with those who follow in the ways of error. The growing family is then, educated in the observances and in the misconceptions of sects, taught to look upon the church as the conventicle of Satan; at length a clergyman visits the spot where this process has taken place, he discovers the ruin, he is disappointed, he is disheartened, he despairs, and abandons the field. He blames the parent for his apathy and his infidelity. But should he not also reflect, that this unfortunate being was for successive years himself deserted and abandoned; and why should this man alone be made the scapegoat upon whom the ruin of all should be laid? The person who thus forfeited allegiance to his faith, it is true, is not to be excused, but are all others blameless? I cherish the hope that I have done my duty, I shall suppose that the clergy of the diocess have done theirs. We shall have to undergo a severe scrutiny upon this head before the tribunal of our Eternal Judge: we shall have to render an account of every soul that we could have aided. God grant that we may be able to escape from this tremendous ordeal. But has there been no neglect on the part of those who had themselves ample religious opportunities, and who were unwilling to suffer a temporary privation, in order to give some little opportunity to brethren in distress? Was it not rather attributable to self-love than to zeal, that they who were more fortunately provided desired to monopolize all services themselves, and frequently that whilst they would not seek for sacraments at the hands of their priest, they were unwilling that he should absent himself from their church, to administer those favours of Heaven to persons who at a distance eagerly sought to obtain them? It is true that, in many instances, they who were thus neglected, were also destitute of the means of defraying the necessary expenses of the missionary; but it was one of the characteristics of the Saviour's institution that the Gospel was preached to the poor, and it has ever been one of the manifestations of Christian charity, and one of the returns of gratitude for the blessings of faith, and religious opportunities, that they who partook of those gifts, sacrificed largely of their worldly comforts to make others sharers of those spiritual blessings with which they had been themselves so bountifully favoured.

And now, brethren, let us cast our eyes over this diocess, and see how very few are the stations in which a priest and a church could be maintained, or in which at present his attention would be exclusively required to perform the ordinary duties of his ministry; see, also, how many of our brethren are left altogether destitute of the aids of religion, and you must be convinced that our situation is such as to give to our district essentially a missionary character: comparatively few priests would suffice for the stations in which permanent residence is required, but many more ought to be employed in constantly journeying to visit those places which have been hitherto unfortunately so much neglected; and to effect this, we should exert ourselves to secure for those so employed the means of support. This is a common concern; this is a general obligation.

It was to provide for this, amongst other objects, that in our constitution provision has been made for the creation of a general fund, but I regret to say that this provision remains but a dead letter upon our book. More generosity, more charity has been exhibited in this respect by our brethren in France and in Germany, in our regard, than has been exhibited by some amongst ourselves to their destitute brethren. For this object also, the holy father has extended his charity to us, giving freely of the little which he could contrive to save for the more destitute of his children, and the Congregation of the Propaganda has contributed something to our relief. The aggregate of this bounty is indeed small compared to our wants. I shall lay before you the statement of the various donations received, and the account of the manner in which they have been expended.

We have seen a society formed amongst us about two years since, which has taken up specially the two great objects of the seminary and the missions. The zeal and the activity of the officers of the Society of St. John the Baptist, together with the charity of its members, gave much reason to hope that by its means great benefit would be done, nor has this hope been disappointed. In contemplating the good that has already been achieved, my heart is greatly consoled; I may almost venture to say that the existence of the seminary is owing almost exclusively to its exertions; and I trust that by its increasing efficiency, not only will this institution be upheld, but that serious benefit will soon be done, in aiding missionaries to go forth to gather the scattered sheep of our fold, and to remedy the destitution and the evils to which I have already adverted. I cannot close my observations upon the usefulness of this association, without the expression of my conviction that its members are amongst the foremost of our benefactors, its officers are amongst our most efficient helpers, and that the permanence and prosperity of the society would be the most solid and natural base for the prosperity of the diocess, the support of its missions, and the salvation of those who would otherwise be neglected. May God bless and protect those who have hitherto so zealously contributed their time, their exertions, and their benefactions to promote its objects! May he extend those blessings to those who shall emulate their activity and charity, or who shall imitate their example!

I may urge, as an additional motive for our exertions, the crying wants of several of our brethren engaged in the construction of the public works, and the probable increase of the numbers so to be engaged, from the likelihood of the extensive demands to be made for their labour by the vast works projected for the improvement of our section of the Union. I need not urge upon you, besides the great obligation of attending to their spiritual welfare, how much their own personal comforts, their becoming demeanour, the respectability of society, the peace of the country, the general prosperity of our land, and the very progress and perfection of works upon which they may be engaged, are all more or less involved in their being under the guidance of a pastor possessing their respect, and in whose ministry they have confidence. Several communications upon this subject have been made during my absence to my coadjutor; they have occupied much of his consideration, and deeply interested him: and since my arrival, he and I have bestowed our best attention to their contents. We expect to be enabled to do much in meeting the demands made for this object, and for some missions that we could not have heretofore supplied as we should have wished.

Since we have last met, I have been enabled to do still more in securing the permanent establishment of the convent of Ursuline Nuns in this city. The lady at the head of that institution has accompanied me to Europe, amongst other objects, for the purpose of removing unpleasant impressions, which had in some way been there made, respecting the situation and prospects of the filiation which has been given to us, and which created a doubt whether it would not be proper that it should be recalled. I am happy to inform you that this object has been perfectly attained, and she has returned, accompanied by another professed religious of the same house and a young lady who is desirous of being admitted to enter their order. A number of similar applications were received, but it was deemed expedient not to be over hasty in adding to the numbers of the community. So far as it has gone, this institute has exceeded my expectations, and bids fair to realize our most sanguine hopes of securing to the diocess one of the best schools for the education of young ladies in the useful and ornamental acquirements that befit those of their sex who are to decorate the most polished circles of society, and in those virtues which win the esteem of man and secure the approbation of Heaven.

The congregation of Sisters of our Lady of Mercy has also made considerable progress towards assuming a permanent form, and is extending its sphere of usefulness. It enjoys equally the confidence and favour of the laity, as the esteem of the clergy, and the approbation of the prelates. To you, who are so well acquainted with the utility of their institute and the conduct of the sisters, little need be said to interest you in their behalf.

During my absence, they and we have had a serious bereavement; but we bow in resignation to the will of Heaven. Well may we here say, that the Lord hath given and the Lord hath taken away, blessed be the name of the Lord. Their mother, lent for a time to walk before them in the way of perfection, has been called, I humbly, but confidently trust, to receive, through the merits of her Saviour, that reward which he promised to those who should do the works that she has done, with the faith that she possessed. Very many years of an undeviating career in the service of God and of her neighbour, had endeared Miss Julia Datty to an intelligent and highly respectable community, from which she sought, with true humility, to conceal those labours, those sacrifices, and that active benevolence, which had their motive in the love of her Redeemer: but the gratitude of some of those who were benefited by her exertions, proclaimed the virtues whose lustre she would hide. Educated for the enjoyment of wealth, and decorated by the accomplishments of the most polished circle, she bowed with resignation to that dispensation of Heaven which in a moment of disaster blighted the fairest prospects, and by her industrious exertions in this hospitable city, she both communicated to very many respectable young ladies of Carolina the advantages of superior education, and obtained for herself the means of dispensing abundantly succour to unobtrusive and modest poverty. It was also her delight, when indispensable duties permitted her, to minister at the bedside of the infirm and to console the afflicted. After the most edifying and affectionate discharge of every duty of filial piety and kind relationship, she relinquished the opportunities of respectable retirement and declined the pressing invitations of friends and relatives, that she might consecrate herself to the laborious duties of a sister of our Lady of Mercy, and the humble sister Benedicta was reluctantly obliged to undertake the superintendence of this infant congregation, which she led into the practice of its appropriate virtues, more by her powerful example than by her persuasive counsel. She was taken from her friends, her companions, her disciples, and their interesting charge, as also from a city in which the conviction of her worth has preserved her memory in benediction, from the labours of this earth, we may humbly hope, to beatitude in heaven. Still, we may be permitted to condole upon our bereavement, and religion demands that we should not omit offering our suffrages on her behalf, that if, through human frailty, any penalty of sin or imperfection should yet remain, it may be taken away by the merits of the Saviour and the mercy of Heaven.

You will feel, my brethren, with him who addresses you, that the extraordinary qualities of this good woman have well called for this passing notice from one who admired her virtues, experienced her assistance, and deeply knows her loss; many of you can enter into his feelings, and all of you can testify that the brief sketch which he has given is but an imperfect outline of the character which he would portray.

It is unfortunately too notorious, not only in these states, but through Europe, and I may indeed say, through the civilized world, that bad men and wicked women have brought some discredit not upon this description of establishments, but upon a country which we love, by their efforts to libel those retreats of piety, those schools of virtue, those asylums of the afflicted, in which orphaned childhood and deserted age, as well as extenuated sickness, receive the consoling protection of devoted charity. The pestilential breath of calumny has also endeavoured to taint the fair fame of those schools of science which have been reared in the midst of purity for the benefit of youthful innocence. The dark ruins of one such edifice blacken the surface of a spot which could once lay claim to a place amongst the enlightened and the unprejudiced: nor has the Legislature of Massachusetts done anything to obliterate the stain. In another state the terrors of the law extorted the retraction of a similar calumny. But we have reason to hope that amongst our brethren of other religious denominations there are vast numbers who, though they refuse to adopt our principles or embrace our tenets, yet are honourably disposed to render justice to ourselves and to protect us to the fullest extent in the enjoyment of that religious freedom which is our undoubted right by the constitution of our state and by the principles of our federative Union. Our gratitude is due not alone to individuals, amongst whom one respectable public writer in the city of New York is conspicuous, who have fairly examined and boldly exposed those productions which, like former fabrications of a like description in other days and in other places, are chiefly remarkable for the astounding enormity of their falsehoods and the astonishing hardihood of their imagery. They too have been, in their day, in like manner refuted and exposed. Yet do they continue, notwithstanding, to be grounds of reference for the ill-intentioned or the ill-informed, who are desirous of diffusing the poison which they contain. So will these and similar compilations be spread abroad whilst there is to be found in the world a morbid appetite or a vitiated taste, loving such aliment, and sufficiently wealthy to enrich those who will pander to its voracity. But we owe special acknowledgment to the Legislature of South Carolina, for having, at the very crisis of this delusion, and disregarding the cabals of our opponents, done us the justice of incorporating those two institutions to which I have drawn your attention. Nor was this concession made through the effort of a party, nor by the votes of Roman Catholics, but by the joint action of the leading members of adverse political divisions and by an assembly of which not a single Catholic occupied a seat in either house.

These, my brethren, are the observations which I have thought it expedient to make to you at present; should you desire any farther information which I can communicate, should you wish to submit any views of your own to my consideration, I shall feel most happy in meeting your wishes and entering into your views, as far as my sense of duty will permit. Meantime, I pray that our heavenly Father would vouchsafe to guide us by the light and influence of the Holy Ghost, to consult and to act for the promotion of his glory and in the aid of that religion established on earth by his beloved Son, our Lord and Saviour Jesus Christ, whose blessing I pray we may obtain.

Yours, affectionately, in Christ,
John, *Bishop of Charleston.*

FOURTEENTH CONVENTION OCTOBER, 1837

Beloved Brethren:—I have called you to meet me at the earliest period that I was able after the lapse of the summer, and previous to my entering upon the duties of the visitation; because, since we have last assembled, a variety of circumstances have occurred that seemed to me to render our early meeting desirable.

We are called upon, in the first place, to feel and to express our gratitude to God, for having during this year accorded to us the blessing of health and safety, whilst in many places, within the borders of our own beloved country, our fellow-citizens have been smitten by the scourge of fever; and in other regions, not only has the desolation of that pestilence which affrights nations spread widely, but the very elements themselves have destroyed very extensively both property and life. Our industry, it is true, has been in a measure paralyzed, as has been that of other commercial nations,—but we owe our most grateful homage for the kind protection that we have generally received; and should learn prudence, frugality, and reliance upon God's providence, rather than cherish an over confidence in wordly wisdom, or trust too much to the devices of human cunning: nor should we suffer our hearts to be too closely knit to those transitory goods, that but too often make men forget that here they have no permanent inheritance, no lasting habitation, and which, in the love of temporal things, cause them to neglect laying up for themselves those treasures whose value is eternal.

When I last addressed you, beloved brethren, I informed you that it would be necessary for me, in accordance with the duty which I owed to the Vicar of Jesus Christ, to be for a short time absent from my diocess. I left the city on the 17th of February, and after having to the best of my ability, however imperfectly in its own nature, fulfilled the commission with which I was honoured, I landed, upon my return to the United States, on the 16th of April. The history of my proceedings and their result has been forwarded to the Holy See, together with an urgent request, that I should not again be called away from amongst you to any duty outside the limits of this diocess;

and I trust that the reasons which I have urged in support of this request, are such as must insure its success. I have not as yet received an answer, but I cannot anticipate one of a different nature from that which I have desired.

When I was engaged for a second time to be temporarily absent, it was judged necessary to have my place supplied by a prelate having the episcopal character; the distance at which I then was from my diocess and from my colleagues, put it out of my power to consult them in the selection which was made; I trust, however, that the experience which you and they have had of the administration of Doctor Clancy has not afforded cause for regretting the selection that I made. It is not, however, to be concealed, that from the very commencement of his ministry amongst us, he expressed the desire of having a different field of labour. Hence, after mature reflection, I consented to unite in his request to the Holy See, that an appointment more congenial to his wishes should be made, and our request was granted. He has taken his departure from this in the early part of July, he has arrived safely in Ireland, and thence proceeded, probably ere this, to the Holy See, to make arrangements concerning his new mission. Whilst we preserve his memory amongst us, let us pray for the success of his efforts in the cause of religion.

After his departure, I received letters from the Holy See, informing me that, under the impression that the same necessity continued for my having a coadjutor, the Holy See was disposed to name one for my aid; and kindly suggested the name of a priest who had served upon some arduous missions, and to whose excellent qualities the Congregation of the Propaganda bore willing testimony. My reply was: —first, that I persisted in the request that I should be allowed henceforth to continue in this diocess, for which I had been consecrated, not distracted from its concerns by any other charge or commission: —and next, that when the period would arrive for supplying it with a bishop, I was convinced that the interests of religion would be best consulted by selecting for its government a priest who, if not born in our southern regions, had at least been long habituated to our southern missions:—and that for the present, calculating upon remaining in charge only of my diocess, whilst I felt grateful for the solicitude of the Sacred Congregation, I must decline receiving a coadjutor. You will, from this, clearly perceive the exact position which I occupy.

We have, during the past year, had in our seminary, or connected therewith, eight candidates for orders, besides two whom we have in the College of Propaganda in Rome. At present, the only funds from which our own institution can expect support, are those furnished by the Society of St. John the Baptist; for, you will perceive, by the accounts that I shall lay before you, that the contributions made from the friends of our missions, have not only been expended, but that a considerable debt has been incurred by the diocess, in the effort to maintain its institutions, and to support its missions. It is, under such circumstances, matter of satisfaction, that nearly all those candidates have gone through a sufficient course of study to warrant me in ordaining them, and sending them upon missions, if I could find in the diocess places where they might be usefully employed and sufficiently supported. We have thus arrived at such a point as renders it unnecessary for us to be hasty in admitting new candidates, unless, perhaps, persons born within the diocess itself should present themselves, as it is desirable they should; because the most natural and useful mode of continuing the ministry of any country must be, ordinarily speaking, by drawing upon its own internal resources whenever they are to be found; but when this cannot be effected, the deficiency must be supplied, as well as may be, from abroad. Two of our students are children from the diocess, and it is to be hoped that before new vacancies will occur, some others of our native youth may come forward for the same purpose. As far, then, as I can judge at present, it will be unnecessary, for some time, to receive any applicants from without—and I think you will also perceive that our candidates are at present fully adequate to our probable demands. It will be necessary, however, to continue our exertions, not only to meet the demands for maintaining our seminary, even reduced in numbers, but also for preparing some more suitable place and better accommodation for the students, who, from time to time, must be received and trained up, to continue the ministry.

I believe it to be unnecessary for me to remind you that the diocess of Charleston is, with perhaps one exception, that in which, with the largest general population, and most extended territory, the aggregate of Catholics is the least numerous. I have lately procured as accurate an enumeration as could be effected, under the circumstances; and I find that I had hitherto overrated the number of my flock. We are not only few, but we are a people who, though industrious, are far from possessing wealth; and, with a very few exceptions, the members of our church are so thinly and remotely scattered abroad through their fellow-citizens of other denominations, that it is impossible to form them into congregations. There are very few places, indeed, in which a priest could find full occupation, few in which he could obtain even the most limited means of support. Allow me to add, and I do it not in the spirit of unkindness, nor by way of reproach, but from an imperative feeling of duty, that with two or three exceptions, the clergymen of this diocess are worse provided for and endure greater privations than those of any other region in the United States. This will aid you in the solution of a question which has been frequently put to me of late; why so many of the priests educated and ordained for the service of this diocess have left it to go upon other missions? Amongst those who departed in this way, some have gone not only with my consent but with my approbation; but I must confess that others have gone with a consent, on my part, very reluctantly given, and by no means with my approbation; but I preferred, as a lesser evil, the loss of their services to the occasioning a spirit of discontent, by refusing to give them the necessary documents. Since the 1st of January, five priests have been dismissed to serve in other missions, and one has died. They who have left us, have, unquestionably, greatly improved their position, so far as mere wordly emolument is regarded; but neither they nor any others who have been ordained by me, for the service of this diocess, can say that I have misled them; for I have always forwarned them, as I now do all whom it may concern, that there is no diocess in this Union where the missions are generally less pleasant, and where the means of support for the clergymen are less abundant. I believe that very few of those who are ordained for the missions of the United States, enter the ministry with a view to enjoyment, wealth, or even ordinary comfort. If they do, they are miserably disappointed. Still, I must acknowledge that it requires very great self-denial, for those who are placed in the most difficult and impoverished stations, to resist the allurements of a wider field of labour, under more encouraging circumstances, and accompanied by more solid worldly comfort. However little I may be disposed to condemn those who yield to such an invitation, I feel, nevertheless, that it is my duty to provide for my own diocess, without permitting its means, small as they are, to be turned to the account of those who have more abundant resources than are likely, within our lives, to be under our control. I have, for this purpose, to remind, seriously, all the members of our church, of their obligation to provide sufficiently for the maintenance of such a clergy as will usefully labour on our missions. On this head, I must be permitted to observe, that although I do know some persons who are zealous and liberal in the performance of this duty, I also know very many who fall greatly short of the measure of their obligation. I have too often witnessed the predominance of a narrow spirit, and of efforts to diminish to the least possible stint, the allowance to priests whom I knew to be perfectly disinterested, but whose generosity of soul was sickened into digust by the worrying to which they were unnecessarily subjected, until, no longer willing to endure poverty, neglect, and annoyance, they sought relief, by accepting invitations to which they would otherwise have paid no attention.

This, beloved brethren, is to me an exceedingly distressing and humiliating topic, but had I omitted it, I felt that I would not have done my duty. I could not otherwise undertake to remedy an evil whose existence is notorious. I do not say to you that large benefactions are expected from individuals, but I say that it is the duty of every one to contribute according to his means; and they who have the management of our concerns, should recollect that it is useless to have churches, without a clergy to officiate therein, and that the priests have no other fund for their support than the contributions that are given by the faithful.

My effort, however, must not terminate with giving this exposition of your duty, I must take other measures to put a stop to this injustice. I have already and repeatedly made to the clergy, and to the candidates the statement, that the missions of the diocess were exceedingly poor and generally unpleasant. With this knowledge fully impressed upon them, and in many instances having had ample experience of its truth, I have told the priests that I would not refuse to give the necessary documents to enable, at present, any one who desires it to depart. Yet have they not made any application, and there are amongst them men whose sacrifices have not been small. Henceforward, I shall not ordinarily give such documents to any well-conducted priest, for whose maintenance upon the missions of the diocess there shall be sufficient provision:—neither will I ordain any candidate until I shall see a sufficient prospect for his support; nor will I continue in the seminary any student who will not give his solemn pledge upon oath to serve upon the missions of this diocess, should he be ordained therefor, and continue in that service so long as he shall get what the bishop will judge to be sufficient support, unless he be freely dismissed. I have laid thus before you, fully and openly, the evil and its remedy. The application of this remedy lies partly with the laity and partly with the bishop. I shall, with God's help, perform my part; and I trust that the laity will perform theirs.

In reviewing the actual position of the diocess, I find but six or seven churches which could support resident pastors, three or four of these need the aid of a second priest, to perform the duties in the manner that it is expected and fitting that they should be discharged; and to visit, to instruct, to afford the opportunity of attending occasionally at the holy sacrifice and of receiving the sacraments to the brethren who are so unfortunately separated from those places where congregations assemble; probably four or five other priests would be unnecessary, if by any means we should be able by the exertions of those whom they would serve, and by the charity of others, to afford them the means of travelling and of support.

When I was last in Rome, I obtained a young priest, who had been educated in the College of the Propaganda, to accompany me hither, in order to seek after and to serve the German Catholics, who are found within our borders; but I was, after some time, obliged to yield to his urgent intreaties, and permit him to go to a station in another diocess, where he would feel himself, as he said, able to be more useful, because surrounded by greater numbers who would profit by his ministry.

I have, in like manner, repeatedly made efforts to procure a priest disposed to follow our practices, to co-operate with us, and to become one amongst us, as a permanent member of the diocess, and able easily and perfectly to speak the French language. For this purpose, I have ordained one candidate, a native of France, whom I received from a neighbouring prelate; I have from time to time, also received three such candidates into the seminary, and have myself subsequently made inquiries and procured friends in France to co-operate with me, without being able to succeed as I would desire. At present, however, such means have been taken as will, I trust, terminate this series of unsuccessful efforts.

The picture that I have here given is not indeed the most flattering, but so far as it goes it is the simple truth. I must, however, bring other topics to your view that will show that we have no cause for despondency.

In that enumeration which I have caused to be made, I find, indeed, some few defections from the faith, but they are greatly counterbalanced and more than compensated for, by the converts who have joined us. And, though I have informed you of our number being so much less than we had heretofore supposed, you will perceive that there has been no real diminution of our strength, but the correction of an error. On the contrary, from a contemplation of the returns, and my own observation, I clearly perceive that there has been a considerable increase of our body. But that which gives me the most pleasure to communicate, is the very sensible increase of practical religion exhibited in the participation of the sacraments, in the improvement of morality and in the extension of information.

It may not be amiss, on this occasion, for me briefly to indicate to you, the sources from which I have successively drawn the means for creating a clergy and for sustaining our establishments.

I once thought that by devoting my own exertions, of whatever value they may be, and those of the priests and students whom I found capable and willing to co-operate with me, to the service of public education, I should be able, in return for those services, to procure a sufficient sum for this purpose. It is now unnecessary to enter upon the history of my failure, suffice it to say, that it was not owing to any want of success in sending forth pupils who profited by the lessons that we gave. In the consequences that were produced by a powerful coalition to oppose us, I found myself involved in very serious difficulties.

I had no clergy whom I could send upon our few missions. I ordained some of the candidates, who not only aided in the city, but who went to the more distant stations; and feeling that the preservation of the diocess depended upon the upholding of our little seminary, for I found, by repeated disappointments, the insuperable difficulties that arose from generally introducing upon our missions, priests drawn from the churches in Europe, I availed myself of the provisions of the xviii. chapter, *De Reformatione,* or for the regulation of discipline, of the xxiii. session of the Council of Trent, by which I was empowered to apply a portion of the income of these stations to the support of the seminary,—and as no one of the priests who served on these missions, held in title as an ordinary, but as my vicar, I applied whatever was obtained, beyond the means necessary for his support, to this object, and devoted, whatever I could by the most strict economy save also myself, to the same purpose. Yet the debts and difficulties were increasing, until the Lord raised up one or two friends whose benefactions assisted us and enabled me to relieve the missionary stations of this burden, to which they were subject for some time, though I continued to bear that which I had laid upon myself.

Subsequently, the charitable donations of the societies in France and Germany, together with benefactions of the Holy See, and of some friends in Ireland came to our aid. The accounts of the receipt and expenditure, I have laid before the former conventions, and I shall continue to do so still, though not as matter of obligation; because all these contributions have been received from sources without the diocess, and have been unreservedly entrusted to my own discretion. Yet I feel better satisfied at submitting them to your examination, and at having your testimony to sustain my own consciousness of rectitude in their application. The last convention found that upon this account there was due to me a sum of upwards of three thousand five hundred dollars, for over expenditure. You will find that debt undiminished.

Probably it will not be amiss to state here also, that I have never charged the diocess with the money paid for the purchase of the premises, occupied by the Ursuline community, nor with that paid for the purchase of the cemetery of St. Patrick, nor with that paid on account of the purchase of the house in Broad Street, on the east of St. Andrew's Hall, nor is the other lot in King Street continued, adjoining the cemetery, the property of the diocess. I have been anxious to draw your attention to this, because I find that an impression exists in the minds of some persons, that these several properties have been acquired by or for the diocess, or with its means; and to correct this impression, I have thought it right to place this statement in the most public manner before you. And you can have free and full access to all the accounts from the earliest period, and receive any other reasonable information you may deem necessary, should you think proper to enter upon any examination of the subject. Whether all or any of them may, at a future period, be given to the diocess or for its benefit, is a question not to be at present decided.

I have thus, I trust, shown you that nothing on my part, nor on the part of the clergy, has been omitted to secure, during years of trial and sacrifices, the creation and the instruction of a clergy to minister at your altars, to break to you the bread of life, and to place within your reach those sacraments through which you may be made partakers of the merits of your Redeemer.

I have not brought to view the comparatively small sum produced by contributions to the general fund, because it has been of exceedingly little moment, and latterly there has been nothing contributed. It lies with you to say whether you will altogether abolish its name, or take measures to have it more than an empty and delusive sound.

A far more useful result has been obtained, by the establishment of the Society of St. John the Baptist, which has furnished, during nearly three years, considerable aid to the seminary, and some little to the missions. Should the demands of the seminary be so reduced as to leave this society at liberty to contribute more to the missions, no benefaction would be more necessary or more usefully applied. I cannot find terms too strong, in which I would commend the zeal of the active members of this association nor sufficient to convey my sense of the advantages likely to accrue to religion, from the extension of that spirit by which they are animated. I pray God to bless, in this life, and in that which is to come, with multiplied benediction, those who have, by prayer, by contribution, or by exertion, aided in the good work for whose achievement this body has united!—And let me exhort most strenously every member of our church to be enrolled in that society. The contribution to each individual is indeed small, but the power of their aggregate is very considerable.

The sums received from different sources for the diocess, since our last convention, have not been large, nor numerous. They consist chiefly of the amount of a donation from the Leopoldine Society, in Vienna, of a sum on account of a gift from the French Association for Propagating the Faith, through its council at Lyons, and also of a sum received on account of the donation made by the Propaganda in Rome. The expenditures have also necessarily been greatly restricted, because of the limited extent of the means. You will observe, in the examination of these accounts, that I make no charge for the expenses of the journeys upon which I have been engaged, as their cost has been defrayed by those for whose advantage they were undertaken, nor did I receive any income for my own support, during the period of my absence, as I relinquished that to which I would have been entitled, to defray the support and the expenses of my coadjutor. Thus, although in point of strict justice, I am not called upon to render you any account upon this head, I prefer laying fully and openly before you the most minute of the details regarding all money concerns, as I have done heretofore.

Besides what has been expended upon the seminary and to aid missions and the erection of churches, you will perceive that a sum has also been applied to sustain the *United States Catholic Miscellany.* That publication has never met its own expenses, but it is gratifying to observe that by reason of the zeal and diligence of its present conductors and the greater regularity of its subscribers in their payment, it has needed much less assistance since the last convention, than had been required theretofore in the same space of time, and I trust that a feeling of justice, a sense of what is due to religion, and a spirit of zeal united, will henceforth render this publication sufficiently independent to dispense with any such extraneous aid. Since the publication of its first number, in June 1822, this paper has drawn from the resources which would otherwise be for the service of the diocess, at least a sum of five thousand dollars. It is true that during the fifteen years of its existence it has contributed much to the aid of religion; but they who feel its value ought to try and save the poorest Catholic district of thè United States from so enormous a loss; in estimating which I make no account of the sacrifice of labour and time, which had been made by its conductors. At least it would not be perhaps too much to hope that its subscribers would be punctual in their payments, and that their number would increase.

You will also perceive that less has been appropriated than within the same period heretofore, to the aid of that very meritorious institute of the Sisters of our Lady of Mercy. In truth, their expenses had been hitherto very improperly augmented, by leaving in their charge orphans, for whose support no provision had been made, and the whole expense of sustaining whom fell upon the sisters. They also were induced to receive boarders at a rate considerably under what it cost to maintain them, and in some instances, even this reduced price was not paid: so that when we consider the peculiar circumstances in which they were placed, this excess of expenditure over their regular income, is not properly an outlay upon their account, so much as it is on account of those who were placed in their charge.

I have therefore felt myself obliged to forbid their receiving any orphan in future, until there shall be pointed out some means for its support; I have also felt that it was proper to require of them to fix their charge for board, at a rate likely to save them from loss, and I have directed them not to receive any boarder except upon the guarantee of some person, in this city, able to meet their demand at the proper time, and ready and willing to receive the child upon the non-fulfilment of the contract. Thus I trust, that if this source of expenditure be not entirely closed, it will be greatly diminished.

I am very happy to inform you, that great progress has been made towards the perfection of this institute. I have hitherto been prevented from completing its constitution and rules, not so much by reason of absence, as because I desired to test by experience and practice, the operation of such regulations as I desired to embody therein. I may, however, now say that, profiting by inquiry and observation, I have nearly approached the completion of such provisions for their government and directions for their conduct, as with God's grace, and aided by their own excellent dispositions, will make them good servants of God, useful benefactors to society, and important aids for religion. Already a small sum has been laid aside for the purpose of procuring for them a suitable dwelling; I trust that we shall soon find ourselves able to have it considerably increased, and I am confident that their own industry and economy will thenceforth, not only relieve them from the necessity of looking for aid from the general fund, but enable them to bestow something upon the orphan, besides that charitable solicitude which has been so acceptable to God, and so beneficial to those little destitute creatures.

It will, I am convinced, gratify you, to learn that the Ursuline community continues in the unobtrusive spirit of its members not only to make considerable progress towards its permanent establishment amongst us, but has already conferred extensive benefits by its admirable system of education, and by the charity with which it has devoted itself to the religious instruction of females of every age, of every colour, and of every condition in society. I need not of course advert to the circumstance, that their own means supply the demands of their institute.

We have to lament the premature and unexpected death of one of our priests, the Reverend Dominick Byrne, who had just commenced discharging the duties of the ministry, giving hope that future years of virtue and of services would create for him a claim to respect upon the earth, and, through the merits of the Saviour, procure for him a reward in Heaven. Cut off by one of those storms which have latterly caused so much disaster on our coast, though he fell not in the discharge of duty, yet affection demands the tribute of regard, and charity requires that we should remember him at the altar.

I have thus reviewed all those topics that regard our immediate diocesan concerns. Allow me briefly to draw your attention to a few of more general concern, but which, in a considerable measure, also affect ourselves.

Since we have been last assembled, our third provincial council has been held in Baltimore. It was composed of a larger number of prelates than had previously met in the United States. Yet the influx of emigration and other causes have so rapidly increased our population, and the members of our church have diffused themselves at such distant points, that the council felt itself called upon to request of our holy father the Pope, to create some new bishoprics, and it is presumed that he will accede to this request.

The council, however, had great cause to lament the bad spirit which has been excited against us and our religion, by bad men, who strive, by gross falsehoods and by perpetual and varied misrepresentations of our tenets, our principles, and our practices, to imbue the minds of our fellow-citizens with hatred, not only against us and our religion, but against our persons. This malevolence has again particularly disgraced the city of Boston; and the effort is now being made under a delusive pretext of a love of liberty and affectionate attachment to our civil institutions. The hideous exhibition of themselves, by those who openly sought by force to destroy our establishments had defeated their object, and called forth the unequivocal censure of the wise and of the good; and, thank God, their number is not small. The falsehood of the vile calumnies by which it was sought to overwhelm, to disgrace, and to destroy us, has also been detected, in several instances, to the confusion and discomfiture of those who conspired for our ruin. And now, under the pretext of guarding our liberties against the ignorance and the hostility of foreigners, it is sought to effect what they have failed to achieve by other fictions; and men who have been conspicuous in the councils of the republic, and aspired to its elevated honours, have not blushed, for their own purposes, to lend themselves to this covert hostility, which, whilst it calumniates the Catholic, is cruel to the emigrant. It also lowers the national character abroad, whilst, if population be strength, it keeps us weak at home, by excluding an influx of hardy, laborious, and industrious emigrants; men, such as they who have reclaimed our lands, built our cities, fortified our harbours, dug our canals, constructed our roads, and were found faithful under every suffering, even unto death, in the face of every enemy.

Our duty under such trials is, whilst we cherish our religion, not to imitate its defamers; in our patience to possess our souls; in our fortitude to endure what the Lord permits; but not to return railing for railing, but to return good for evil, to love our enemies, to do good for those who hate us and to pray for those who persecute and calumniate us, that we may be children of him who causes his sun to rise upon the good and the bad, and who gives the rain of heaven to the just and to the unjust. These things are permitted for our trial: but in his own good time the Lord will remove them. Unfortunately, too many of our fellow-citizens have permitted themselves to be deluded in our regard. It is not our province, nor is it in our power, to determine how far they may be censurable upon this head; many of them are persuaded that we are that which we are not, and it requires time, and patience, and industry, and perseverance to remove their mistake, and to set ourselves right in their estimation. It is our duty calmly to abide the progress of inquiry and the acquirement of knowledge, though that advance is slow. Whatever may be the unpleasant trials to which it may please the Lord that we may be subjected, there can be no apprehension as to the ultimate result. However unfavourable the impressions may be upon the minds of our fellow-citizens respecting our religion, our practice is open to their view, and the means of correct information regarding our principles, are multiplying amongst them; though they have been cruelly misinformed, they are neither unobserving nor incapable; and, in the ways of God's providence, it may be that this very excitement was destined as an occasion for their instruction. We know that the more extensive and the more searching will be their inquiry, the better for us and for them will be the results.

Another topic to which the council has directed attention, is not merely the proper provision for the clergy who are occupied upon the missions, but the justice of creating some fund for the support and comfort of those whom the weight of years, the afflictions of sickness, the results of accident, or the attenuation of labour shall have rendered more proper subjects of kind attention than to be doomed to neglect, to suffering, and to want. The clergy of this diocess have, some years since, had their attention drawn to this subject, and have made those exertions which they could to create such a fund. Their number is exceedingly small; the greater portion of them have generally been more in need of aid than capable of making contributions, yet all have given, according to their power, to this little treasury of reserve; still their saving is so small that the claims of a single individual would soon exhaust what has been laid by. It is a matter of moral obligation for the laity to contribute for this purpose, and I should feel that you would only discharge your duty by pointing out, before your separation, some mode for the increase of this fund by their benefactions: for when priests, giving up all other modes of employment, that they may be occupied in the fulfilment of their appropriate duties, devote their whole lives to the service of the people, it is the manifest duty of that people to sustain them to the end of that life, and not desert them at the moment of their helplessness and indigence. Neither is it the spirit of the Gospel that the clergy should be seeking overmuch for gain, and laying by money in a spirit of selfishness and hoarding. Yet, unless some provision of this description be effectually made, how shall we censure those who, under the plea of a prudent foresight, foster the spirit of avarice. It is, unfortunately, true that an occasional instance may be found of the existence, amongst the clergy, of such a spirit; but the charge is made infinitely more often than it is deserved; and most generally it is preferred by those whose total or partial neglect of duly contributing to the support of the clergy, would afford these latter the best excuse for its indulgence.

The council also felt that it was time to make some effort to place the bishops in their proper place, not so much for their own convenience as to provide for the welfare of the church. The duties of a bishop are not those of the pastor of a particular congregation. He is the overseer of all the churches, and of all the pastors and other clergy of his diocess; he is the pastor of all the congregation; he is charged to look after those who wander in the desert, as sheep without a shepherd, and to make efforts to procure for them the aids of religion, to exert himself to find and to send those who will undertake to feed them; he is to take heed in time, that there be a reasonable provision for the succession of the ministry; it belongs to him to superintend the different religious establishments, and his attention is required, as well as his exertions demanded, for a great many cares and details connected with the performance of this most responsible office. It must, therefore, be obvious that he cannot, if he desires to fulfil his episcopal obligations, bind himself to the immediate pastoral care of any special congregation, nor devote his time to the service of any particular church; though for the greater festivals and solemnities his presence at the cathedral of the diocess is usually expected, according to ancient, venerable, and exceedingly correct usage. Thus being the pastor of the whole diocess, that whole diocess should contribute to his support: and the council felt that the making the bishop dependent upon one church for his entire or principal support, would be either binding him too much to almost exclusive care of that church, or laying upon it a disproportionate burden, and unnecessarily and unreasonably releasing the other portions of the flock from their obligation of contributing to support their common pastor.

The efficient discharge of the episcopal duties requires also that he should be assisted by a clergyman who, when the bishop is at his cathedral, may act as his secretary, and during his absence on the visitation of the other parts of his diocess, execute what he directs, and in some instances supply his place. It is also fit that during his visitation he should be assisted by a priest as his companion and counsellor. Hence it is manifest, that to support a bishop in that way that will be beneficial to the diocess and that will insure the regular and efficient discharge of the episcopal duties, it is not sufficient to contribute what will suffice for the maintenance of an individual, but that also the effort should be made to enable him to have the necessary assistants. And I can assure you, that in religion as well as in other public concerns, the very worst species of economy is that, which curtailing the means of a public servant, renders him unable to perform his duty promptly and efficiently. It will be for you to examine whether any better mode can be devised for endeavouring in this diocess to obtain the means of supporting the episcopate, than those to which recourse has been had, or whether those means may be improved.

There is only one other subject to which I shall at present draw your attention.—This diocess comprises three states of our Union. At the period when our congregation adopted that constitution under whose provisions we have now acted during fourteen years, I was under the impression that the members of our church within their limits were more numerous than I know at present their aggregate to be, and to-day, they are much more numerous than they then were. Provision was therefore made for having yearly a convention of the church in each state. I would therefore propose for your consideration the propriety of so modifying that provision as, for the present, to require but one convention for the entire diocess, and to have the property for general purposes vested in one board of general trustees, instead of being vested in three such boards. Should this suggestion be approved of by you, and receive its first action, I shall take the necessary steps, with God's assistance, to have, if possible, the consent of the other parties concerned, and in the way that may be required.

I desire in this place to remind you of what you have been informed in the pastoral letter, sent forth by the prelates from the council; that they have formed themselves into a society for the production and dissemination of books useful to the cause of truth and virtue. Many years have elapsed since such a society was formed in this diocess, though, amidst the vicissitudes to which we have been subject, it has been permitted to fall into decay. I am very anxious for its revival, but at present, perhaps, it will be prudent to await the development of the plan upon which this society of the prelates will be conducted. We can then fall into our proper place, by taking that which may be assigned to us, and co-operating with the body of our brethren. You will observe, in the accounts of the diocess, that a sum of money has been paid by me on behalf of our section, a similar sum has been paid by every other bishop, and thus a fund has been created for the expenses of the first effort. I trust it may be successful.

And now, beloved brethren, though we have experienced some obstruction and difficulties and suffered several losses, yet we have much cause also for consolation, many incentives to our zeal, and a fair prospect of continuing, with God's blessing, to make progress in the establishment of our church. It is true that our desires go far beyond our achievements, our power, or even our expectations; but we see that much has been done. By exertion, by co-operation, by mutual encouragement, by zeal and by perseverance we shall, with God's blessing, daily be able to effect much more. Let us then take counsel together, let us banish jealousies, let us whilst we are energetic in action, be also constant and fervent in prayer: let us endeavour to render ourselves acceptable to God that we may the more surely obtain his blessing upon our efforts. Our object is to shed the light of the Gospel upon the place of our abode, that the merits of the Saviour be more widely and more effectually applied to the souls of men; to remove error, to correct misrepresentation, to take away contention, jealousy, envy, and strife, to spread abroad the sweet influence of peace, to establish the reign of charity, to bring the Orient from on high to beam upon those who sit in darkness and in the shadow of death, to cause justice and mercy to spring up together, and from the blooming abode of virtue on earth to direct the eye of hope to the throne of God in heaven; so that walking in the footsteps of those saints that have preceded us in an unbroken line of succession through so many ages, we may, accompanied by our brethren, enter, through the merits of the Saviour, those gates of glory, beyond which our forefathers in the faith have found the recompense of their zeal and their fidelity.

Let us continue to invoke the influence of the Holy Ghost, that, guided by the light of his wisdom we may see those things that are for our peace and the glory of the God-head, and aided by his grace find in ourselves the ability to attain them. Such is, the desire, such shall be the prayer, beloved brethren of your affectionate father in Christ Jesus.

JOHN, *Bishop of Charleston.*

FIFTEENTH CONVENTION NOVEMBER, 1838

Beloved Brethren:—Since the meeting of the last convention in this place, this city has been severely chastised. It has pleased the Almighty, in the wise dispensations of his providence, to permit that it should be extensively ravaged by fire, and heavily afflicted by fever. It is well if, by reason of such visitation, we be converted to him and more fully drawn from overweening attachment to transitory objects!

In the wide devastation which the fire has made, we have seen our oldest church consumed. Within its walls our first congregations were collected; there our worship first assumed a regular form within the precincts of this state; and round its altar the remains of our predecessors, of our friends, and of our brethren, await, even in their mouldered particles, the sound of that trumpet by which they shall be summoned to rejoin those souls from which for a time they have been separated.

We have long felt in this city, the serious evil of not having a church upon the Neck. It was quite impossible, that numbers of coloured persons and of whites in the employment of others could, from such a distance, attend either at St. Mary's Church or at the cathedral. The difficulty would not be removed by enlarging these churches; because it did not arise so much from want of room as from want of contiguity; children had grown up who had scarcely received any instruction, who had seldom been present at the holy sacrifice or at the other offices of the church; whole families in many instances, had altogether ceased to partake of the sacraments or even to feel disposed to attend public worship. The evil was greatly increasing by the settlement of several labourers, who were employed in and near the depot of the railroad on the extremity of the settlement, near the lines.

Forseeing this, I some years since purchased the ground which now forms the cemetery of St. Patrick's, and at a subsequent period, formed that portion of the city and suburbs which is north of Boundary Street into an ecclesiastical district. After many efforts to procure means for erecting a church of the most ordinary materials upon that ground, and having experienced many difficulties, I saw a prospect of accomplishing it by appealing to our fellow-Catholics in other parts of the Union to add to the contributions that we might be able to procure at home. Upon this confidence, I entered into a contract for its creation, and laid the foundation in the month of March last upon the festival of St. Patrick, under whose invocation it is intended to have the church dedicated. A considerable quantity of the materials had been prepared, when they were destroyed in the conflagration which devastated our city in April; and because of the immense loss sustained by our citizens, the hopes which we entertained of procuring the larger portion of the necessary funds at home, were extinguished. We felt ourselves obliged, therefore, either altogether to abandon our enterprise or to make an appeal for more general and more generous aid to our friends abroad.

The sympathy of a great number of those friends in all parts of the Union was quickly and nobly evinced in the generous contributions which were poured in, to relieve the most distressed amongst the sufferers by the fire. As soon as this most necessary duty had been performed, I appealed to our own particular friends to enable us to raise our churches. We were then totally unable to make the attempt without their aid, and we placed great confidence in their charity. Nor have we been disappointed. Pennsylvania, Maryland, Kentucky, Delaware, Indiana, East Florida, Ohio, New Orleans, New York, Mobile, Georgia, and North Carolina, have all given assistance; some of them with great generosity. The sums which they contributed, together with those received in this city and in other parts of the state, have enabled us to make considerable progress in the work. I was able to bestow some portion also of the funds confided to my administration by the friends of our missions in France and in Germany. We stand greatly in need, however, of the continued exertion of our friends, especially for aid to the building committee of St. Mary's church, upon whom heavy demands will speedily be made for the erection of a church greatly enlarged in its dimensions, and more befitting the dignity of religion, than the unpretending structure which has been destroyed.

The speedy erection of our churches is the more desirable because of the large accession made lately to our numbers by the influx of emigrants and labourers, attracted hither by the flattering prospects of employment, because of the impulse given to industry and the extensive improvements now making in various parts of the state.

We have suffered greatly from fever, after its absence during eleven years. Probably there were unusual causes in the situation of our city, after the extensive fire, as well as in the predisposition of a very extraordinary number of strangers. Though nearly one-third of all who died were members of our church, and the number of efficient clergymen in the city, was from various causes, greatly reduced, it is, thank God, matter of congratulation that, as far as we can ascertain, only two persons have died without having been repeatedly visited and having received the sacraments; and the unfortunate position of those two persons who were lodged amongst, I may say, not only strangers, but enemies to our church, caused the unhappy neglect, for it was not known by us that they were sick, and we were not aware of their death until application was made for their interment. It became my painful duty to refuse performing the rite of sepulture, not from any unkind feeling towards the deceased, whom perhaps a merciful God reconciled to himself through the merits of the Saviour, and having regard to their contrition, but rather as an admonition to others not to place themselves in situations which, however, profitable for money, may impede the proper enjoyment of the holy sacraments of Jesus Christ. I trust that we shall be spared by the divine goodness from a similar visitation. I hope, also, that it will not be deemed out of place for me here to remark, that, from the most minute observation, it has been satisfactorily ascertained, that the mortality was doubled by reason of the previous abuse of spirituous liquors, and there is no doubt but that the number of those who imbibed the infection and were exposed to death, was very greatly increased from the same cause. Would to God, that the knowledge of these facts would turn away our industrious population from this pernicious habit!

I would have called this convention for an earlier day, and been enabled, perhaps, before this to have gone through a part of my visitation, but that the existence of this fever obliged me to defer your meeting to so late a period. I have also here to express my gratitude to those priests on other stations who offered their services, if necessary, to come into the city and to partake of our labours. Indeed, I am convinced, that there is not in the diocess, a priest who would be so forgetful of his obligation as to refuse coming, were it necessary to summon him on such an occasion.

Our seminary has, during the last year, been greatly reduced in its numbers, and at present we have only two students who still attend lectures, though the course has been seriously interrupted not only by the occupation of the teacher in attending to the sick, but also by his own illness, and by the very severe attack of fever which greatly endangered the life of one of his pupils. These gentlemen have been ordained priests, and aid us in performing several duties of which they are very capable.

Applications have been made by candidates from without the diocess, some of whose cases are under consideration, and I am also making inquiries to ascertain what probability exists of procuring aspirants amongst the youth of the diocess itself, and what is the best mode of providing for their education. I may, whilst upon the subject, remark that our two students in the College of the Propaganda at Rome, continue to afford us ground for anticipating their future usefulness.

The Society of St. John the Baptist has by a donation of $500 enabled us to pay a debt which was due of the seminary when we last assembled, and left something to aid us towards the expenses of the year. The excellent society of ladies in aid of the seminary, have also furnished us the very necessary aid of that description which they generally supply. I have, out of the other funds at my disposal, met the remainder of its expenses. We have, then, no debt at present affecting the seminary; but the buildings are tottering to decay and not only inconvenient, but scarcely worthy of repair. We shall need to make exertions for the purpose of giving to the diocess a more commodious, permanent, and better regulated establishment; but as other objects, just now, press more immediately upon our attention, I shall defer urging this topic farther, until I can submit something more specific to your examination.

The zeal of the society of St. John the Baptist continues to be ardent, but the extraordinary sufferings and trials of the last year have, in this city, deranged much of its order, deprived it of several members by death, of others by removal, besides paralysing the efforts of its collectors, and calling away the attention of its most active members to more urgent calls and to indispensable duties; yet I am convinced that, with God's blessing, it will be speedily reorganized and prosperous; and that it will not only greatly aid us in the erection and support of our seminary, but also in extending and sustaining our missions.

The number of our brethren in the faith has considerably augmented in this state, not only by the large accession of emigrants who find employment in this city, but by the distribution of several of them in the interior of the state, not only as labourers upon the works of improvement now in progress, but as settlers in more than one of the towns; and it is necessary that efforts should be made to afford them opportunities for attending at the holy sacrifice and partaking of the sacraments, as well as of receiving that instruction and being placed under that religious and moral superintendence, by which alone they can be so influenced as to prevent their speedingly degenerating into objects of scandal, instruments of crime, an injury to the state, and a reproach to religion. It is true, that some of our missions receive, at present, very regular and efficient attention, but our wants in this respect are increasing with the increase of our numbers.

Since we have last assembled, I have been able to create a new district, comprising Sumter, Kershaw, and Chesterfield. A church has been erected in Sumter upon a site most convenient for the greater portion of those who belong to our communion: great credit is due to those by whose exertions, contributions, zeal, and perseverance it has been effected. Some of them are the descendants of those good persons by whose efforts the first congregation that we had in this state was formed, and its church erected. They have our sincere gratitude.

Their better and more suitable recompense, however, will be found in the blessings it will diffuse through their families, and the benefits of redemption to which I pray they may attain to in heaven. A priest has been stationed there during the last six months, and he has occasionally visited Camden and Cheraw. In the former town, it is likely that, as we cannot easily procure a building which would, without extraordinary expense be fitted for a church, we shall be enabled to erect one, that will be sufficient for our present exigency, upon a very eligible lot which has been given some years since for that purpose by a very estimable member of our church.

This mission being provided for, other places will require successively similar attention, for which purpose we shall need an addition to our clergy, and an addition to our means. Though I do not at present seek from you action upon the subject, I am desirous of bringing it to your view, in order that you may be aware of the necessity of continuing our efforts for the creation of an efficient body of priests and of procuring means whereby those missions may be supplied.

I have already adverted to the untoward circumstances which surrounded us in this city, by which, whilst the means of our being able to extend the work of religion were seriously diminished, the expenses to which we were subjected were exceedingly great. However, it gives me consolation to state, that our providential Father, who feeds the birds of the air and clothes the field with its beautiful variety has not forgotten us. He told us that for those who would seek first the kingdom of God and his justice, provision would be made in all those things necessary for food and raiment; and though we cannot presume to say that we have fulfilled his injunction, he has yet encouraged us to confidence: for in the very moment of our greatest difficulty, and when we were straitened on every side, and our only hope was in him, I received most unexpectedly from some generous and unknown benefactress, through the vicar apostolic of the London district in England, such a sum as removed the threatened difficulties: and by this manifestation of the divine goodness, I was sustained and strengthened for the performance of laborious duties at the moment [when] I was ready to faint. You will see the particulars that have reached me, in the accounts that I shall lay before you, and I am convinced that you will unite with me in praising God for his good providence, and entreating him to repay an hundred fold our good unknown benefactress. We have also been aided by the society at Vienna, and the association in France has with a prompt generosity, upon being informed of our disasters, considerably increased the allowance which it makes to us this year.

They ask, and surely they deserve our prayers!—These societies indeed have designs upon our republics! Yes! They desire to subvert the dominion of vice and of ignorance, they are anxious to follow the wandering emigrant into our woods, and to erect for him, in his new habitation, the altar at which his father worshipped, and upon which, according to the testimony of his conscience, he may pay to that God of his fathers his humble adoration in spirit and in truth, in that way which Jesus Christ taught to his Apostles, and which their successors have continued unchanged amidst the revolutions, the vicissitudes and innovations of fluctuating sublunary things. They are anxious in this land, which to him is yet strange, to bestow upon him those consolations, those blessings, and those sacraments of religion which gave him joy in his youth, and will renew in him those holy sentiments which were allied to the innocence of his childhood, and make him feel that he is in the house of his father, even though the mighty deep should raise its billows between him and the spot of his nativity. They seek to attach him to the anchor of his hope, that his faith may be secured to the truths of heaven and that he may not be driven about in uncertainty, tossed upon a variety of strange doctrines by the winds of human opinion! May God prosper their efforts to enrich our land with their alms, with their faith, with the seeds of virtue, which may enable us to cultivate a region that before was barren, but which may henceforth produce a rich harvest for heaven!

And what a glorious crowning of the works of his piety and of his zeal and self-devotion; what a noble and useful employment for the venerable survivor of our first hierarchy, the Bishop of Bardstown, to be occupied, at the request of the holy father, in visiting the churches of regenerated France? There, whilst he witnesses the mighty progress of religion in the land of his birth, to pour into the ears of its people the gratitude of our churches for the charity which they have exhibited to us, and to animate them to greater efforts in our behalf! Long may he be spared to reflect the glories of the first fathers of our church upon us who strive to emulate their example!

But whilst we are thus aided from abroad, being sustained in our efforts by our brethren in Europe; justice, honour, gratitude, and religion, require that we should also exert ourselves. It is not to relieve us from discharging our own duty that they contribute to our aid, but it is to supply what our poverty could not afford. Were we able to maintain our church and to promote religion by our own efforts, we would be bound to announce it to them, and to decline receiving their alms, in order that others who greatly needed them may receive. We are also bound to use our best efforts by adding our contribution to theirs, to promote the great object which is common to us both, that is, the extension of religious knowledge, the providing opportunties for receiving the sacraments for those who need and who desire them, the creation and the support of a ministry, to seek the lost sheep of the house of Israel, and to open the fold to the stranger who may desire to enter, and the erection of altars for those who have been so long estranged from the holy sacrifice. If we feel any gratitude to our benefactors, any love for our neighbour, any piety towards God, any zeal for religion, we will not be backward in making generous sacrifices, each according as God has enabled him, to secure these desirable results. It is true that this city has been ravaged by fire and by fever, and that the other parts of the state have united with the city in generously contributing to relieve the sufferers. This has been sensibly felt, and it was not therefore matter of astonishment to find that the very useful and meritorious society of St. John the Baptist did not realize the funds which had been calculated upon at the commencement of the year. Yet it has done much, and it is to be hoped will renew its zeal, and recommence its exertions.

There are, at present, two objects which demand our earliest attention. We are without an asylum for the orphans of Catholics who are sometimes left in a state of destitution. The orphan house of this city is conducted upon principles which afford us no security for their being educated in the faith of their fathers, should they be placed in that institution; and it certainly would be a dereliction of our duty to give up their religion in order to procure sustenance for their bodies. The time has arrived when we are required to make a serious effort to do a double work of charity, by providing for their souls equally as for their bodies.

The other is to devise some mode by which emigrants who belong to our church may have facilities afforded to them, not only in this city, but also in the interior, of performing the duties of religion, by which they may be preserved from dissipation, by which they may be encouraged to industry, and made not only useful members of society, but become a credit to our church in place of being an occasion of reproach and of obloquy. Their number has lately increased, and is still likely to be augmented, and I am disposed to attribute much of their forgetfulness of religious practices to the want of a proper opportunity for their observance.

Connected with this is another subject to which our best attention should be given, this is the religious education of the children. In order to effect it properly nothing could be more useful than to have schools in which the sciences may be taught and the lower branches of education attended to, at the same time that the children belonging to our congregations could therein receive the proper religious instruction. I have made efforts for this purpose at different times, hitherto with but little success as regards the male department. You will not need any reasoning from me to convince you of its necessity. The only question is, respecting its practicability, and every day more urgently presses upon us the necessity of its consideration. Other dioceses, of far more recent creation, have outstripped us beyond all comparison in this course of improvement, and it is full time for us to make some efforts to provide ourselves with establishments, in some degree adequate to the demand which not only exists at present, but which is very likely to be continually increasing. The peculiarity of our situation heretofore, was an obstacle to our action for this object;—but at present, I think it very likely that we are sufficiently numerous and sufficiently able to afford the means for a commencement. The neglect of proper education for our male children is too serious an evil to permit our longer overlooking it.

We have, thank God, been able to succeed to the extent of our most sanguine expectations in the establishment of the Ursuline convent, where several young ladies have already received the very best religious, moral, and scientific instruction, and which they have turned to very good account. The ladies who form this community, have indeed paid the tribute of suffering to a change of climate: but they have safely gone through the ordeal, without any diminution of their number. God has tried and protected them during the last epidemic, and at present they may be considered as well qualified for the task which they have undertaken, as any other body in our country, and as likely to have a permanent establishment as any that I know of. Their pupils have greatly increased in number, and the difficulty most likely to embarrass them soon, will be that of being able to make room for the expected applications. So far as relates to those young ladies whose friends can meet the expenses of this institution, I feel satisfied that ample provision is made for bestowing upon them therein, the most respectable and accomplished education, together with the best religious impressions, which it is possible to inculcate.

One object of the Sisters of our Lady of Mercy, is to provide for the solid and plain education of those young females whose means do not permit, and whose prospects do not require their attention to the higher accomplishments of their sex. Some years of experience, together with their own previous education, their industry, their application, and their charity, fit them to perform this duty in the best manner. To the study of religion they have united its practice, and they are eminently fitted, therefore, to inculcate its maxims by word and by example. They are about to add a school for gratuitous instruction, to communicate the blessings of education to those little females who may be in charge of persons unable to pay the moderate prices required for their tuition. It will also be the happiness of the Ursulines to perform a like work of mercy when their community shall be sufficiently numerous. At present they devote a considerable portion of their time to the religious instruction of females of all ages, colours, and stations in life, and by this exercise of charity have rendered us incalculable benefit. I, therefore, consider the instruction of the females to be, at present, placed upon a good footing in the city, and that, as circumstances may permit, it will be sufficient to extend it through such other parts as may require it.

The congregation of the sisters has been eminently useful to us during the late epidemic; for though several of their own body and of the boarders under their care, were seriously affected, God in his mercy has spared them all; yet whilst they could by any effort devote themselves to the charitable care of others, they were mercifully laborious, and wonderfully indefatigable. Their charity was particularly exhibited in the hospital of the brotherhood of San Marino, a useful association of respectable workingmen, by whom those good sisters will be gratefully remembered. They will, however, have a better reward in the approval of that God to whose service they devote themselves. I trust I may soon be enabled to place orphans permanently under their care, and thus give them employment in all the duties which they seek to perform.

The last convention took the first steps towards an amendment of the constitution, so as to have but one annual convention for the entire diocess, instead of having separate ones in each state. I have laid the amendments as they were adopted by that body, before the several vestries in the state, and they have been by them unanimously adopted. The convention and the vestries in the state of Georgia, have also adopted them with a like unanimity, and I have such information as satisfies me that there will be no obstacle to their being accepted by North Carolina. You will therefore take them into your consideration for the purpose of final action, so far as you are concerned.

I have to inform you that the provision in the constitution for creating a general fund, continues to be a dead letter. This is the more to be regretted, as the contribution which it regulates to be paid, is in itself very trifling, and if collected from all would form a considerable amount, to be applied by you to very important objects.

At its Convention in last May, the Roman Catholic Church of the State of Georgia suggested in place of this stated contribution, a yearly collection of voluntary offerings, to be placed at the disposal of the convention for the same objects. As your next meeting is likely to be in conjunction with the delegates from the other states of the diocess, I think it better to make no constitutional change in the sections regarding this fund until you shall have formed but one body, and may thus more easily adopt one rule of action.

Nothing final has been done regarding the contribution to the fund for destitute priests. My own opinion is, that it will answer sufficiently our purposes, to take up a yearly collection in the different churches for that object; the sum thus obtained could be added to that contributed by the clergy and funded, as the present amount is, in trustees selected for that purpose. I have taken up a small collection for this purpose in Augusta, which has been thus secured.

I regret being obliged to inform you that the *United States Catholic Miscellany* has been a still more losing concern than heretofore. You will perceive, in the accounts that are to be laid before you, the sum which I have been obliged to advance for its support; and I feel desirous of having your opinion, whether the benefit of its continuance is sufficient to counterbalance the sum which it thus yearly abstracts from the means of one of the most indigent dioceses of the Union, not to mention the great sacrifice of time and of labour which is required for its publication.

There are several other topics upon which I could address you, and which are worthy of our consideration, but at present they may be dispensed with, as not so pressing in their nature, nor to be so easily acted upon. I shall however, be ready to attend to any request you may make for additional information, and communicate it as far as in my power.

Let us then, beloved brethren, enter upon our consultation as to how the great work of the Lord may best be promoted and his glory attained, by the salvation of those souls redeemed by the blood of our Saviour Jesus Christ; and for this end let us not cease to implore the light of the Holy Ghost, through the merits of the Son from the benignity of the Father; to which divine Trinity be honour and glory, thanksgiving and praise, for ever and ever.

Yours, affectionately in Christ,

JOHN, *Bishop of Charleston.*

ADDRESS BEFORE THE CHURCH CONVENTIONS OF NORTH CAROLINA HELD AT FAYETTEVILLE, NORTH CAROLINA

FIRST CONVENTION MARCH, 1829

Beloved Brethren:—The object of our assembling is, with the aid of God, to attempt the organization of our little church in this state. Our numbers are small, our congregations distant from each other, and our other members thinly spread over the surface of the country. The occasion which has brought together the clergy which are here met, appeared to me calculated by its novelty to attract several of our lay-members, and I therefore judged it proper to attempt convening our body in this place, at the period that we were about to dedicate a church to the service of Almighty God, for the first time, according to our rite, within the precincts of North Carolina. Circumstanced as we are, we can neither have many members in our houses, nor many topics for our consideration; yet there are some subjects of vital interest to our well-being, and to the very existence of our church: and they, I should hope, will receive our serious consideration.

Hitherto the Catholics of this state have been almost entirely bereft of a ministry; occasional visits to a few stations affording the only opportunity which they possessed for receiving instruction, or for participating of the sacraments; those visits were few, short, precarious, and at long intervals. There existed means and dispositions for the support of clergymen, but no properly qualified priests could be found who would undertake the charge of its missions; two or three attempts which I made proved unsuccessful, owing to causes not now necessary to be stated; but I trust we may henceforward consider that, to some extent, a ministry will be permanently secured to a portion of the state.

But, my brethren, in order to secure that permanent ministry, proper means must be taken to insure a supply and a succession of efficient clergymen, and those means must be such as will enable us to have them educated amongst ourselves. Experience has taught us the folly as well as the impolicy of relying upon foreign sources, whether in other dioceses of this Union, or in Europe, for such clergymen as would be useful. No diocess in our province has a sufficient number to meet its own demands; few in Europe have a superabundance, and though exceptions will occasionally be found, generally speaking, no diocess will readily relinquish the services of its meritorious or useful subjects; the persons most easily spared, would be those with whose ministry we could best dispense. We should also consider that, in order to be fully and perfectly independent, our country should have within itself the power of supplying our religious as well as our other wants; it is our obvious duty to make our states as far as possible, independent of foreign aid for the supply of what is essential to our well-being: add to these considerations the advantages of having our clergy trained up in habits of familiarity with our institutions, attached to our principles, confirmed in our practices, acquainted with our people, and possessing their confidence, and you will readily perceive the propriety, I would say the necessity of having them receive an American education, perhaps I might say, an education within our own borders.

Impressed with this necessity, my efforts have during some years been unceasingly directed to this object, and in the existence of the clergy which now serves this diocess, I have found the results; we should be now almost, if not altogether destitute of a priesthood, had not my earliest attention, most sedulous care, and continued labours, been devoted to the education and training up of the ministry that now exists amongst us. Whatever has been lately done towards supplying the spiritual wants of the church in this state, has been derived from our diocesan seminary; whatever prospect exists of continuing our ministry is found to arise from that source: in that institution good candidates from without, and meritorious applicants who may be found amongst ourselves, may be well prepared and ordained to break the bread of life to an hungering multitude, and to officiate at our altars; but I must add that in effecting what has hitherto been done, a heavy debt has been incurred, and to provide for the future, serious and continued exertion is absolutely necessary. I would therefore earnestly press this important subject upon your consideration. My expectations at present, I confess, cannot be very great, but some efforts should be made; and the earlier attention is paid to this topic, the more likely shall we be to arrive at some good practical results. The conventions of the other two states of this diocess have had the subject under consideration: they have approved of the principle, but I cannot say that they have been sufficiently active in their operations. You will observe that some provision is made for this purpose in the constitution, under the head of the general fund. Allow me to draw your attention to the view there given, and beg your serious co-operation with me in the discharge of this important duty.

Next to securing the existence of a ministry, the embodying of our members should demand our care. Owing to my various avocations of duty, the scanty means at my disposal, the large extent of the diocess, and the limited time hitherto at my command for that purpose, I have been as yet able to visit but a comparatively small portion of North Carolina; but I am led to believe that our members in the western section are more numerous than on the seaboard, and considerably exceed the estimate which I had at first formed. Living amongst neighbours who, however kindly disposed, yet entertain the most preposterous notions of the principles, the practices, and the history of Roman Catholics; our brethren find no advantage in declaring their faith, but would thereby subject themselves, as they believe, to a great variety of inconveniences. I do not now intend making any remark upon the irregularity of this concealment, my object is merely to state what I have in several instances known operating as its cause: hence, not only are the other citizens ignorant of the existence of Catholics amongst them, but not unfrequently are near neighbours belonging to our church unknown to each other; and when, upon the furnishing of opportunities for the practice of their religion, several have professed their belief, they have been mutually astonished at the discovery. It would be well, if we could enable them to act more consistently with our principles, and more in accordance with their own feelings. It would be well, if proper steps were taken to ascertain where they exist, that they might be recognised, visited, encouraged, and brought to aid us by their co-operation. The experience of the last few years has shown me very clearly, that much yet remains to be done upon this head, and that we may all exert ourselves most advantageously, each in his own sphere, in this very useful occupation.

There are several other topics which I would wish to submit to your consideration, but as I regard the present effort rather in the light of an experiment, I shall defer bringing them forward until I shall see a more proper occasion: meanwhile, I shall be happy to furnish you such information as I possess upon any subject regarding which you may choose to consult me.

Let us, my brethren, beseech the Father of lights, and the God of all consolation, that he would vouchsafe to guide, to strengthen, and to comfort us, in these our humble efforts for the salvation of souls and the glory of his name, through the merits of our blessed Saviour Jesus Christ.

SECOND CONVENTION FEBRUARY, 1831

My Brethren:—It has pleased the Almighty to permit our assembling here for the second time, that we may consult for the benefit of religion in this state, which has greatly suffered for the want of a ministry. To him who addresses you, it has been a source of great pain that the last year has been permitted to elapse without any convention of our body; but the desolation of this church has arisen from causes beyond his control, and which it was not in your power to remove. Let us beseech our heavenly Father, that henceforth we may find ourselves in more favourable circumstances.

Ten years have nearly passed away since, soon after his arrival in this country, your bishop first visited the state of North Carolina; he can never forget the kind and affectionate manner of his reception, and the attentions he received, not only from his own flock, wheresoever he met them, but from our separated brethren of various denominations. He recollects well the prospects which then opened to his view; the great benefits which were likely to accrue from the establishment of churches, and a settlement of a ministry in those places where a few of the members of our communion were found congregated. The anxiety of the scattered flock surpassed the zeal of the pastor; yet he trusts that there was no remissness on his part. He has made various efforts with varied expectations; and has, together with his people, fully experienced the bitterness of disappointment. His fairest prospects have been blighted; his best calculations have been baffled; the swelling bud, to which he looked with precocious confidence, has been almost uniformly nipped when about to expand its flower. And if the effort in which we are engaged were only to be sustained by human power, we might be tempted to desist. But frequently it happens that God designs to crown with singular success the perseverance which hopes and labours against the obstacles that would seem to be insurmountable; frequently he withholds the increase from those who toil in planting and watering, that no flesh should glory in his sight, that he might give a salutary check to our vanity, lest, being elated with success, we might forget the source of the blessing, and boast of the results of his power and his goodness, as if they were the achievement of our right hand. At all events, it is our obligation to persevere in what we know to be our duty; the recompense to which we look is the salvation of our souls, and not the triumph of an exhibition to the eyes of the world.

Brethren, owing to the deficiency of a ministry, the churches which had been created in this state, have continued in an extremely languid condition, the calls of other congregations for organization have been unattended to, and the scattered Catholics left altogether unheeded. Under such circumstances, we can have nothing of interest as regards the past to lay before you. On the occasion of our former assembling in this place, the church in which we are now met was dedicated to the service of Almighty God, under the invocation of St. Patrick. Soon afterwards, I dedicated, under the invocation of St. John the Evangelist, a church which the flock at Washington, in Beaufort County, had, with great zeal, and aided by the liberality of their fellow-citizens, succeeded in erecting. During that year, the services of one priest were all that could be afforded to the eastern division of the state; the southwest was occasionally visited from South Carolina,—but towards the close of that year, greatly to my mortification, I was obliged to permit the priest who had resided in the eastern division to withdraw to a station outside the state, nor could I supply his place until after the lapse of twelve months. I, after great exertion, succeeded in so arranging the affairs of my diocess, as to be able to send to their present stations the two priests who now reside amongst you; and it is my most sincere and ardent wish that I may be able to keep at least those stations supplied. Others might easily be created; but I must confess that, however desirable it would be to form and to supply them, this latter effort is at present completely beyond by reach. I shall have some documents laid before you, that will put you fully in possession of the sources of our weakness, and enable you adequately to form correct judgments respecting the remedy of which this evil may be susceptible.

The conventions of South Carolina and Georgia have seen and acknowledged the absolute necessity of upholding a diocesan seminary, in order to supply our stations with an efficient body of clergymen, and they have more than once resolved to second my efforts for this purpose. You can easily perceive that it is altogether because of the want of pastors, that the thousands who in this state have fallen away from the religion of their ancestors, are now estranged from our altars, and that the few who have remained faithful have been exposed to so many and such great inconveniences. And how is this want to be supplied? We have only two sources; we must either supply it by procuring an educated clergy from abroad or by creating it at home. It is the worst policy imaginable, to remain dependent upon foreign benevolence for the means which are indispensable to the maintenance of religion. In the first place, there is not at present a superabundant clergy in any of the nations of Europe; and even if there were, the language, the habits, the imperfect notions which the majority of the European clergy have of our state of society, and the difficulty of a change in those respects, though they agree with us fully in faith, would render the labour of several of the best informed and most virtuous of those men comparatively unavailing. In the next place: no foreign diocess would willingly give up the services of its efficient priests, and it would be no advantage to our church to make our diocess a receptacle for those who could not conveniently remain in the places for which they were ordained. It has often happened that men eminently qualified for the work of our ministry have zealously come to the aid of the American hierarchy from foreign churches, but unfortunately their number has been more than counterbalanced by those persons whom it would have been well to have rejected. We cannot safely rely for the supply of our churches upon such a precarious source. Again; though our districts are very large, our population is exceedingly sparse, and the remuneration of the clerical labourers is limited indeed, in our southern churches. Yet, thank God, they have food and raiment, and are therewith content. It is no reproach to those who zealously exert themselves in churches more favoured with the fat of the land to observe, that our poverty is no inducement to allure the settled clergy of remote countries to regions in which they must become in a measure acclimated, before they can be extensively useful. This last circumstance shows also the propriety of having in the midst of our territory, a seminary in which the clergy of our southern states will not only be saved from the dangers attending change of climate, but also grow up acquainted with our peculiar habits and the customs and institutions which our special circumstances not only have created, but are likely to continue. It was on this experience, and influenced by these considerations, that I felt it, at an early period of my administration, to be a pressing obligation to create a seminary, in upholding which, though a large debt, which presses very inconveniently upon us, has been created; yet, by its means, we were placed in possession of nearly all the priests who form our diocesan clergy; and whatever exertion it may require, we shall feel bound for the same reasons to continue it, that thereby we may endeavour to extend the benefits of religion to our destitute brethren, and to provide a succession of pastors for those who fill the places which we at present occupy. Though I cannot expect much aid from the infant church of North Carolina in the extinction of this debt, and the maintenance of this institution; still it is fit that you should be in possession of the facts, and not only enter into a common feeling upon the subject with the churches of South Carolina and of Georgia, but that you should to some extent co-operate with them in making some effort to liquidate the debt, but for the creation of which you should be still without a ministry, and in upholding a seminary by which alone your wants are likely to be supplied. In effecting this, though large donations would be desirable, yet it is believed that systematic contributions of a limited amount regularly collected and faithfully applied would be fully adequate to all our wants.

You will also perceive that our ministry is altogether composed in this diocess of adopted citizens. Should we continue dependent upon foreign churches for the candidates who are to fill our seminary, we would have only partially removed the obstacles which it is desirable to overcome, and hence it would be well to cherish and encourage in our youth, a disposition to dedicate themselves to the services of the sanctuary; so that we may insure the continuance of the ministry. In laying these observations before you, I do not calculate so much upon any immediate results as upon bringing your attention to subjects in respect to which I am very desirous you should be so interested as that you would frequently turn them over in your minds, and thus gradually be enabled to act upon them efficiently.

I shall lay before you some suggestions upon these subjects which appear to me very easy of execution, by no means burdensome, and which would be extensively and permanently beneficial if they were steadily and zealously acted upon.

In a more forward state of our church, I should have several other topics upon which I would communicate with you, but it is useless to occupy your attention with subjects upon which I feel conscious you could not at present be prepared to act. There are a few, however, to which I shall allude. Amongst the several duties of the little congregations of this state, that which must necessarily occupy their early attention is, the erection and maintenance of a church and the support of a clergyman. To these objects I presume each individual amongst our flock contributes cheerfully in proportion to the means with which God has blessed them. Should any one hold back from making his offering to the common stock, it is on his part a dereliction of duty: it is endeavouring, by taxing one who is more generous, to partake of benefits to procure which he has himself made no exertion: or it is hazarding the loss of those advantages: for however moderate the expectations of those who serve you, they rely altogether upon you for their support; and without your aid, churches can neither be erected nor kept in repair. They whom God has enabled, owe to him, to their families, and to their pastor, to contribute liberally; it is also a debt of justice to their fellow-contributors, and of charity to several of their fellow-citizens, who would otherwise be bereft of the opportunities of religion; they who have but little should also from that little contribute somewhat, not only as a matter of justice, but of prudence, because they thus encourage their more wealthy brethren, who do not find themselves left alone in their efforts to sustain religion; and they establish a stronger claim on their own behalf for the continuance of those services which otherwise should be withdrawn in favour of more deserving claimants. But after they have provided for those first wants, there is a claim, the mode of meeting which by the church of the state it is the province of the convention to regulate, namely, the support of the bishop, and the expenses attending his visitation. I am not aware whether any provision has been made for these purposes: if not, it would be well to have it brought under your consideration.

The Constitution regulates a moderate quarterly contribution to a general fund which is placed under certain restrictions at the disposal of the Convention. My impression is, that no steps have been taken to act upon this regulation. Believe me, that the temporal prosperity of our church will be better secured by rigid attention to these apparently trifling contributions, than by indulging the expectations of large donations—our church is the concern of its rich and of its poor, they can all unite in this manner to make it sufficiently independent and permanent; and I trust this united exertion will be found amongst us.

Any other subject upon which you desire information, which it is in my power to communicate, shall be immediately attended to, upon your suggestion.

We have lately received accounts of the death of our holy father Pope Pius VIII., whose pontificate, though short, was marked, as have those of the great body of his predecessors been, by many virtues, and great utility. Whilst he was conspicuous for extensive learning, his private virtues, his zeal, his independence, and his prudence in the discharge of his awful public duty in times of no ordinary character, marked him as worthy of the high station of Vicar of Jesus Christ, in the government of his visible church. He united the strictest integrity of faith and love for wholesome discipline, with that true liberality which, without infringing the force of principle, can make proper concessions to the uninformed and commiserate the weakness of our fallen nature. Yet elevated as was his station, and perfect as we believe his virtue to have been, the charge which he held was awful, and his responsibility of the highest grade, whilst he had the frailties of our corrupted state. In the days of his administration he watched and he prayed for our welfare: not merely charity, but even in some measure justice calls upon us, if he be in that state in which our suffrages can afford him relief, to hasten to his assistance by prostrating ourselves before the throne of mercy on his behalf, and offering for the repose of his soul the holy sacrifice of propitiation. For this purpose, I invite you to assist at an office and High Mass on to-morrow, and otherwise to remember him in your religious exercises.

Our charity is also excited on behalf of one of our brethren in the faith, who, though humble in his sphere, yet was zealous for the promotion of religion, and held an office as one of our board of general trustees. The remembrance of his co-operation united to those circumstances, makes it fitting that I should invite you to an office and High Mass, to be celebrated for the repose of the soul of the late James Usher, on Tuesday. Let us, brethren, small as is our number, attend sedulously to our affairs, and perhaps it would please our heavenly Father to bless our efforts. Though a large number of our lay delegation has not been able to assist at our deliberations, yet you are in possession of their sentiments and views, and you can at all events proceed in the work of our organization, should you not feel it prudent to do more. Let us pray to the Father of lights to guide our deliberations, and endeavour to act in the spirit of the church of Jesus Christ: and may the blessed influence of the Holy Ghost be with us, is the sincere prayer of, brethren,

Yours affectionately,

JOHN, *Bishop of Charleston.*

ADDRESSES BEFORE THE CHURCH CONVENTIONS OF GEORGIA[24]

FIRST CONVENTION APRIL, 1826

My Brethren:—We are met together by the permission of God to use our best exertions towards organizing and making permanent our church in this state.

There are some concerns of its government which God has committed wholly and exclusively to the charge of those whom the Holy Ghost hath placed as bishops to govern the church. In the administration of other matters, these prelates are aided by the counsel and the co-operation of their clergy—but in the regulation of its temporal concerns, they have not unfrequently found it prudent and beneficial to request aid from the zeal and the experience of the laity. According to the principles of that constitution upon which we have agreed, one of the great objects of the present convention is to consult together how the several scattered portions of our flock in this state might be able to co-operate for their mutual benefit, their continued harmony and their increasing affection, and by what prudent means they might insure to themselves the certain aids of religion, and transmit them to their descendants.

You are yourselves equally well aware as is he who addresses you, of the serious obstacles which have hitherto generally impeded the prospects of our church in this state: it is therefore altogether unnecessary for me to advert to any except such as still continue, and which appear to me to admit of the immediate application of remedies.

Our few dissociated congregations had no bond of union but their common faith. It is true they were united in doctrine, in discipline, and in sacraments, but they did not co-operate as one body; each congregation confined itself merely to its own concerns, and appeared totally regardless of any general object, and altogether insensible to the welfare of the body at large. If each state in our union regarded only its own concerns, would our confederation occupy the prominent place which it holds? If each county in your state confined itself to its own local concerns, upon what basis would the welfare of Georgia rest? If you confine your views to the individual wants and interests of separate and single congregations, you will do little in your district churches, and nothing as a body. Years will elapse, and you will remain just where you now are. But if you consult together, your zeal will be enkindled, you will be animated to exertion, and in your co-operation you will prosper. You will grow into a large compact church: instead of continuing to be dissociated, little, scattered portions. The means of our prosperity are in the state, but your exertion is required to make them available.

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[24] The first, third, fifth, seventh and eighth were held at Augusta; the second, fourth, sixth and ninth at Savannah.—Ed.

Our commencement must be feeble, but it is not despicable. Our apathy may however cause it to be despised. If so, the fault is in ourselves, not in the great subject upon which we have assembled.

There existed jealousy between the clergy and the laity, each fearing an encroachment upon its rights by the other. Do I flatter myself when I express my hope that it no longer exists? I know there is not on either side any proper grounds for this fear. Our interests are the same, our objects are the same, our wishes are the same: we seek to attain one end; our opinions may sometimes differ as to the mode of its attainment. Let us consult together in the spirit of kindness and charity and with mutual feeling of respect for each other. We will agree also then in the mode of attaining that single end; we will cheerfully co-operate. Our union will be then our strength. This union must then be the result of consultation, and this consultation can only be had at our conventions.

Besides the banishment of jealousy, and the creation of union and mutual confidence, it is necessary that we should endeavour to supply to our scattered brethren through the states, the opportunity of making themselves known to each other and to us. You are equally as well aware as I am of the reluctance which exists in the minds of many Roman Catholics to make what they consider a useless profession of their faith in places where not only are our tenets and principles altogether misunderstood, but where we are most grossly misrepresented by men who are supposed to know us, but who if they are not very ignorant must be worse than ignorant. When Georgia was a British colony, the spirit of the British codes of persecution domineered in full vigour over the land; and even at the period of the revolution, the state of Georgia in her complaints of the conduct of the British monarch expressed her dissatisfaction at his having allowed some of his subjects to practise the Roman Catholic religion. Since then a better spirit has pervaded this happy republic, and this state was one of the first to establish religious freedom, and continues to be one of the most strenuous in its defence. We have found ample protection in its liberal constitution. Yet, unfortunately, the weakness of human nature is such, that still in many places the ancient misconceptions in our regard, continue in some instances; the members of our church are exposed to inconveniences by the profession of their faith. When our fellow-citizens of other denominations shall have known us better, these inconveniences will cease to exist. For their sake and for ours, for the sake of charity and peace, it would be well to hasten the time of removing their mistakes, and thus give to our brethren confidence to profess openly what they believe, and to practise the duties of a religion which they consider to have been instituted by our blessed Redeemer.

One of the best modes of effecting this will be by making the proper arrangements for establishing missions in those places where Roman Catholics are found to reside. To supply those missions, and to provide for a succession in those places where churches already exist, the most effectual plan would be to aid in supporting our diocesan seminary in which candidates might be properly prepared, being educated in the perfection of human and divine science, in the fervid purity of Christian piety, and trained up in a warm attachment to our republican institutions, and our American principles.

This being your first meeting, rather for the purpose of organization than of progress, you will be occupied more in electing the proper officers who may discharge their several duties until the next convention, than in the performance of those acts which will more properly belong to future conventions.

I shall not detain you longer, but pray that God the Father, the great founder of our faith and his only and coequal Son our Lord and Redeemer Jesus Christ, our permanent though invisible head, and the Holy Ghost, who in the unity of their Godhead exists the great sanctifier of our church, may bless you and aid you in your labours for the diffusion of knowledge and the promotion of virtue.

SECOND CONVENTION APRIL, 1827

Dear Brethren:—We are assembled by the permission of heaven, and according to the regulations of our Constitution, for the purpose of doing what lies in our power to aid in promoting the interests of religion in the state of Georgia. Let us beseech the Author of that religion to shed his light upon our minds, that we might be able to see how this great duty can be best performed.

It is my province to lay before you the great objects which should occupy our serious attention. I do not think I can better perform that duty than by reminding you of the benefits which were expected to result from our conventions. It was always a maxim in the church to preserve her children in charity and affection, as brethren dwelling together in unity. Wheresoever her faith is spread abroad from the North to the South, wheresoever her clean and holy oblation of sacrifice is made from the rising of the sun, to the going down thereof; not only is the name of her spouse great amongst the nations, but she draws her children together as one family, having in view one great object, and striving together to establish peace, harmony, and affection on earth, as they seek to attain the enjoyment of one glory in the kingdom of their father in a better world. The Saviour declared to them, by this shall men know that you are my disciples, if you love one another. To bring together in affection and charity, the clergy and the principal laity of the state at specified periods, so as to make them feel that they were one body, so as to afford them an opportunity of kind intercourse, and bind them together by a more firm league of confidence, was thought to be highly useful; their union for a common purpose creates confidence, enkindles zeal, and animates to exertion. An isolated congregation might feel that its principles were correct, but frequently it needs the solace of its brethren in the day of trial, their encouragement in the moment of dejection, and their alliance in even the days of its prosperity; the weakness of human nature not only makes us dependent upon Heaven for strength, but even upon our brethren for consolation and encouragement, and our churches are likely to derive much solace and comfort from the conventions of their clergy and principal lay members. Hence, punctual attendance on such occasions cannot be too earnestly requested and pressed upon you, nor can you be too zealous in complying with that urgent request. A compliance therewith will not only cause you throughout the state to feel that you are indeed brethren dwelling together in unity, but will moreover cause very great benefits to your religion within your precincts.

Another object of the Convention is, by collecting together the knowledge of facts, the advantage of the experience, and the opinions of the members of the several churches, to provide for their common interests by the united zeal and information of the whole. In the church as in any other numerous body composed of several minor associates, there must be found various interests,—each congregation feels interested in what peculiarly concerns itself; but though it is a solemn and an imperative duty of its members to provide for the special wants of their own particular division, still there are general wants which affect the whole body, and of course each congregation, and eventually each individual: those wants are, however, so remote from the individuals as scarcely ever to become matter for their special uneasiness, and they are, comparatively speaking, so seldom found to press upon isolated churches as not to appear immediate subjects for their serious consideration, and for which, even when considered by them, they alone are not able sufficiently to provide. Let me put one case for illustration. If there be no succession of clergy provided for a diocess, each congregation will feel the want of a ministry and each individual will be eventually the victim of this neglect. Yet the provision for securing a constant and sufficient supply of well-conducted, and well-educated, and properly qualified clergymen, is not looked upon to be a concern of individuals, nor of special congregations, it is a joint concern of the laity and the clergy of all the congregations together with the bishop, and to provide effectually for which, they ought to consult and to act together. This is but one of many common concerns, in which all the churches are deeply and vitally interested, and which are specially objects well worthy of the occasional assemblage and the zealous attention of a convention of all the churches. The providing for those institutions and officers necessary for the administration, the regulation and the well being of all the churches; the aiding of the poorer congregations by means of a common fund; the providing for incipient and widely dispersed missions by the same means; are all objects well worthy of your consideration, and though not perhaps all at present within your reach, are yet such as should be kept in view, to have effected, when possible: and evidently these are common concerns which call for the attention of all the churches, and not of only one individual, or of only a single congregation. Hitherto, the want of due organization of congregations, the isolated and disjoined situation, the little intercourse between them, their want of even acquaintance with each other, and I might add, the wants which they individually felt, prevented their attending to those common concerns; the consequences of this neglect have been most injurious. Not only was there no common rule of action, but there was no step taken towards creating that union of sentiment and of effort which is absolutely necessary for the prosperity of a religious society: there was no mode of providing for a supply, or a succession of clergymen, or for their examination and superintendence. You can yourselves bear testimony of the melancholy results; and if this day you have even a few clergymen in your state, it is owing not to any effort made by yourselves. I state it not by way of reproach but of caution and instruction. As a body you have done nothing towards securing for yourselves a ministry, nothing towards securing its continuance for your children.

As one of the principle objects of the Convention is to bring the united zeal, wisdom and means of the several congregations to the consideration and the removal of the common wants, and to the contemplation and attainment of common benefits; I cannot but look upon any congregation which is negligent upon this head, as indeed, very criminal, and I must view your duty on this head as most interesting and important. It has little outward show, but it has considerable and lasting results from its proper fulfilment.

It has been matter of general observation, that if bodies such as yours pay a proper regard to the value of their own labours, their character will be respected, and their acts will be highly appreciated; but if they be wanting in respect for themselves, or careless of the concerns given to their charge, they will sink in the estimation of every other person. You owe, then, not only to yourselves, but to your religion to take up the concerns of this Convention, small as they may appear, as matters of high moment, which they really are; for upon what you might be tempted to view as trivial now, might hereafter depend very extensive and important results.

Meetings such as ours are but the first of a series to which we should give a tone and character, and to which we should also endeavour to give an interest which would be general in its nature, so that each church here represented might feel that she was not overlooked, and that no one should receive any preference which might give to others just cause of complaint, and thus, upon future occasions, each division of our body might feel equally ready to send its delegates to enlighten our councils, and to share our labours.

I shall now draw your attention to the particular situation of the church of Georgia. We have but three organized congregations, and as many resident clergymen. But there are other places in the state, which have made application for clergymen to reside permanently in some places, and to attend occasionally in others. It is, indeed, principally my duty, but it is also that of the clergy and of the lay-delegates to consider how those requests are to be met. You are also aware, that when I took charge of the church of this state, now little more than six years since, there was but one priest in the state, and he left it now nearly six years ago; since then, ten priests have been successively appointed to different stations therein, and have served for longer or shorter periods. One only has died, one whose memory is recalled with respect and regret; three others now fill stations, and the other six have departed. Should it be necessary to supply any of the present stations which might be vacated by death, resignation, or removal, have we the means of supplying the vacancy which might be thus caused? This is a question of deep importance to the churches of this state, as is also that other. How shall we have the benefits of the ministry extended to our destitute brethren? It is for you as well as for me to be provided with an answer to these questions, and they therefore require your consideration. Georgia has given some small contributions, for the purpose of educating candidates for the ministry, and of supplying her missions. You shall have the accounts of its expenditure; you will find this to be a subject of vital importance, and upon which much remains to be done.

It has been your misfortune, as well as that of our church, that from the want of a sufficient number of unexceptionable clergymen, some have been admitted to the discharge of ministerial duties, who, under other circumstances, would have been at least subjected to more lengthened probation, and the consequences have been extremely unpleasant in more instances than one. As I have determined, with God's help, rather to leave churches vacant, than to make any similar appointment in future, it will, I trust, be to you an additional motive for exertion to secure a sufficient supply of useful, virtuous, and well-instructed clergymen.

May the Lord enlighten us to discover and strengthen us to perform what may be for his glory and the benefit of the church.

THIRD CONVENTION APRIL, 1828

My Brethren:—Another year has passed away since we have met, and the Lord has permitted us to reassemble. In our situation there can be little of novelty, and but a moderate share of business to transact.

The number of our clergy in Georgia has diminished, although the number of the faithful is on the increase, and the discipline of our church in a state of progressive improvement. We are made sensibly to feel the want of a sufficiently numerous and properly qualified ministry; and, therefore, one of the great objects of our present solicitude and exertion should be to attend to the removal of this want. We have formerly determined, after mature reflection, not to be easily induced to admit into the ministry of this diocess, persons who have removed from other districts, and the course of events as well as the more clear propriety of those grounds upon which that determination has been formed, have only tended to confirm us in our resolution; of course it becomes more necessary for us to use every exertion to create a ministry within the diocess itself. To do this we must obtain proper subjects, and find sufficient means for their support during the period of their education, and have qualified persons to train them up in the habits of virtue, the services of the altar, and the science which befits their station.

We do not labour under any difficulty upon the score of candidates for orders; applications have been, and continue to be made by such numbers, as leave us ample room for choice and scope for selection; but it too often happens that they who, upon the ground of piety and talents, would be most eligible, have not the means of defraying the expenses of their support and education: nor is it enough to educate merely the exact number that would suffice to fill those stations at present unoccupied; for besides the contingencies of death and such change of disposition as might cause the rejection of the candidate, we must take into account the caprice or the discontent of the individuals, who, under various pretexts, seek a dismission, and whose desertion it would be better to permit, than to encounter the danger of confining troubled spirits amongst us. We have had to endure disappointment from all those sources, and, therefore, it must be evident to you that prudence and the necessities of the diocess require that the number of our students should always be greater than our immediate wants would seem to demand.

It might then be laid down as a maxim that we cannot insure for our churches a constant supply of good priests, except by having within ourselves the means of educating a sufficient number of selected candidates.

You have had amongst yourselves the opportunity of making some observations upon the subject: and I trust, I am fully warranted in asserting that you have no reason to be dissatisfied with the specimens which our incipient exertions and faint efforts, under a variety of difficulties, have afforded. In making those efforts, we have incurred a very heavy debt. Who ought to pay it? I would suggest, certainly they for whose benefit it has been incurred. Is the clergyman who has been thus educated the person who derives the advantage: and has he such emoluments as that he ought to be charged, and could afford subsequently to pay? I use not the language of reproach, nor of complaint, when I state an obvious fact. So far from our clergy having the means of paying this debt, in some instances they have not received from their flocks the ordinary means of support: the income of any clergyman in this diocess need not be envied him; for, indeed, none amongst us has any superfluity; yet by the joint efforts of those who have been educated in this seminary, and of their other clerical brethren, under the pressure of humiliating privations, we have done our utmost to create and to preserve this institution. The upholding of the seminary is not for the emolument of service, nor for the benefit of the individual who addresses you: to him it has been the cause of unusual privations, of extraordinary labour, and of harassing anxiety; and the same might, in a great degree be said of the other members of the clergy. To whom then is its existence chiefly beneficial? What can be the object of its continuance? It is easily answered: to you, to your children, and to your children's children. How could I now fill your churches, or to what source could I look for future labourers in the vineyard of the Lord; from whom are the words of instruction to come, who are to administer the sacraments, if this gate be closed against those who would come amongst you for this purpose? When, therefore, I call your attention to the concerns of this institution, I do not beg a boon, I ask not for charity, I do not propose what you can with a safe conscience overlook, I only draw your minds to the consideration of a solemn duty, and I tell you that I ask you to do an act of justice to us, to yourselves, and to your children.

By the constitution of the church in this state, adopted by all its churches, a very trifling contribution was levied upon each member to form a general fund to be disposed of after the Convention. On former occasions, small sums were voted by the Convention upon the faith of this fund, to aid the seminary, but by some extraordinary neglect, either on the part of the members, or of the collectors, the treasurer has not been able to meet the object of that vote. I will scarcely be induced to believe that persons could be found so absurd as to say they belong to our body, and are not bound by its constitution, or who being so bound could withhold their trifle! To you I leave to inquire how it is that the votes of your assembly are made nugatory. You shall have the accounts laid before you, and you can then judge for yourselves. I desire to lay no burdens upon you, but I desire to inform you that I cannot supply your wants unless you furnish the necessary means.

Let me press upon you the necessity and facility of doing all that is required for our purposes, if you will but seriously determine to act as a body, and according to that system which your own constitution points out.

At the last convention it was resolved to amend the constitution, by substituting the word ''nine'' for ''six,'' in designating the number of laymen to be elected members of the Board of General Trustees: the object of this amendment was, by extending the number, to insure the possibility of forming a quorum in either Savannah or Augusta, as the presence of two clergymen and three laymen is required. There is but one inconvenience which might possibly arise, viz.: that two dissenting quorums of the same body might be thus formed in separate places, with full powers in each; however, as this is so unlikely, and if it did occur might be soon removed by other constitutional means; and as the advantages are considerable I have approved of it, and as two-thirds of the vestries have also approved of it, and I still continue to give it my approbation, I submit it to you for final rejection or adoption, as you may see fit.

Let me press upon you the necessity of union, perseverance, and zeal, for the accomplishment of the great work that we have in hand; each year exhibits to us the multiplied numbers of our brethren in the faith, who are scattered through this state, bereft of a ministry; as also the necessity of exertion on our part to insure a continuance of the sacred ministry even in those places where, during years, it has been established. The clergy, the candidates themselves, he who addresses you, and a few others, have not been wanting in their exertions. Look to your treasurer's accounts, and see what the laity have done; I shall not dictate to you, but I entreat you to examine and to reflect, to act from your own convictions.

Towards the close of last year a clergyman, from this diocess, was sent to Cuba to collect for our seminary, at the suggestion of the last convention of the Church of South Carolina; owing to the peculiar circumstances of the place, his mission resulted in our gaining little more than some very valuable books.

Since we last met it has pleased God to call from his labours and earthly station, the Most. Rev. Ambrose Mareschal, late Archbishop of Baltimore. The peculiar mode of administration which he followed in his elevated and responsible place created, it is true, no very peculiar bond between him and us; but still he had been, during a few years previous to July, 1820, the ordinary pastor of this state, and to the day of his death, he was our metropolitan; added to this, he was eminently gifted with talent, most extensively read, deeply erudite, and of uncontaminated virtue; sound in his faith, and pure in his morality: let him not be soon forgotten at those altars where already the immaculate Lamb has been offered on his behalf. Though not regularly informed of the fact, I have sufficient reason to know that his place has been filled by that appointment which, probably, under all circumstances, was the best and most prudent, and that we shall soon behold at the head of our province, a venerable clergyman, who, during many years, has been the confidential friend and prudent adviser of the deceased archbishop. It would not be correct nor becoming in me to speak the eulogy of the living; but we ought to beseech our Heavenly Father to bestow upon him those rich graces which his dangerous and dignified station requires.

Within our own circle death has also struck a blow; you have been previously summoned to your altars to supplicate mercy for a young priest of some promise, and deservedly esteemed by those who knew him. I would entreat the continuance of your prayers for the Rev. Godfrey Sheehan.

Let us then, beloved brethren, whilst we journey through this valley of tears, not only strive to profit by the means which religion affords for our consolation and safety in a better world, but also endeavour to transmit to those who shall succeed us, pure and whole, that deposit of faith which has been handed down to us, through a thousand trials and difficulties, by our predecessors. May God, the Father, aid us in our efforts, and bless our proceedings, through the merits of our Saviour and by the influence of the Holy Ghost.

FOURTH CONVENTION MAY, 1829

Beloved Brethren:—It is not without regret that I find the attendance of lay-delegates so small, and it pains me to notice the absence of others who should have been here to meet us to-day; but yet our number is sufficient to warrant our proceeding to discharge the few but highly important duties confided to our care. Let us place our reliance upon Him who gives increase to the mustard seed; and who from the very stones can raise up children to Abraham.

Upon the assembling of our last Convention, I had to communicate to this church the death of the archbishop of our province: and this day it becomes my duty to notice the demise of our late venerable Pope, Leo XII., who died in Rome on the 10th of last February, after a short though a useful pontificate of little more than five years. Decorated in private life with those virtues which best adorn the Christian, fitted by his science, and disposed by his predilections and taste to encourage and promote the advancement of sound literature and useful arts; deeply read in the knowledge of man, by self-examination, close inspection and long experience, he was raised in times of trial and peril, to preside in the chair of St. Peter over the fold of Christ: his immediate predecessors were men of no ordinary qualifications: they had won the good opinions, secured the esteem, and excited the sympathy not only of their friends and of the impartial through the civilized world, but even of great numbers of their professed and determined opponents, in days of infidelity, licentiousness and anarchy. The name of Leo XII. now stands well joined to those of Pius VI. and Pius VII. The list of two hundred and fifty pontiffs keeps up the line of succession from the establishment of our holy religion to this day; we have reason to be grateful to our blessed Lord for the vast number of holy and great men who in this long catalogue, have given example well becoming the station which they held, though we deplore the vices and the crimes of a very few: to us it must be a source of peculiar satisfaction and well-deserved gratitude, that in our days the chief pastors have been conspicuous amongst the good. This, however, is neither time nor the occasion for me to enlarge on such a subject. My object was rather to remind you of the fleeting tenure which we have upon mortal life, of the imperfection of our nature, of the deep responsibility of those who are invested with high and important offices, and of the charity which we owe to each other. Splendid then as might have been the virtues of our deceased father, we know that he was subject to the frailties and imperfections of our common nature, and though we trust he has corresponded with the grace which God bestowed through the merits of our blessed Redeemer, yet his accountability was awful: and whilst we cherish the hope that great mercy has been extended to him, still, by reason of some imperfections, or of some temporal punishment unexpiated, his soul may need our prayers, that through the merits of Christ even these may be remitted, and the relation in which he stood to us creates a claim which we cannot resist. It is my duty, which I shall fulfil as soon as in my power, to have the tribute of our affection publicly paid in this diocess in a suitable manner. May his soul rest in peace.

The Redeemer promised, beloved brethren, that his Holy Spirit should always abide in the church for the guidance of those whom he purchased with his blood: still he desires us to ask for those blessings of which we stand in need: let us then in our supplications beseech the Father in his name to guide by his Holy Spirit those who are to choose a visible head for the church, that he may be, as far as human frailty will permit, a worthy vicar of our great invisible head Christ Jesus, who sits at the right hand of the Father, that he may give to us one, whose knowledge may enlighten, whose prudence may guide, and whose example may edify the brethren entrusted to his care.

At the last Convention of this church, I had also to communicate the death of Archbishop Mareschal. That vacancy thus left in our metropolitical see has been filled by the appointment and consecration of the Most Rev. Doctor James Whitfield, as Archbishop of Baltimore. I am happy to be able to state, that in addition to the zealous and laborious visitation of his own diocess, our archbishop has very properly turned his early attention to our provincial concerns. Owing to a variety of causes, this important and essential branch of our ecclesiastical discipline, had been scarcely touched since the period of Archbishop Carroll's administration. Our provincial synod is summoned to meet on the first day of next October. Much cannot be expected from us, especially on this first occasion; probably we shall at this time rather examine for the purpose of reflecting upon what might be hereafter effected, than be in haste to proceed in the way of legislation. Of one fact you may rest assured, that every member entitled to a seat in this assembly is purely, sincerely, and singly zealous for the welfare and prosperity of the church, and ready to make every private sacrifice, in order to attain the public good. Pray, brethren, that God would vouchsafe to enlighten the understanding and guide the proceedings of this small but interesting portion of his church to the manifestation of his glory, their own sanctification, the salvation of his people, the extension of the influence of his holy truth, and the exhibition of the power of his grace in the development and increase of solid piety and sincere devotion. Dispose your own hearts, by your zealous co-operation to unite your efforts with ours, that in harmonious and affectionate union we may labour together, each in his own proper place, to turn to account for ourselves and to transmit, at least unimpaired, to those who shall succeed us, that precious inheritance of the law and the Gospel, the faith once delivered to the saints, which has been entrusted to us by our fathers and our predecessors. Let us remember from how many perils it has been saved by their constant fidelity! How many martyrs have tinged it with their blood! How many saints have adorned it by their virtues! Through how many revolutions it has been preserved! How many tongues and tribes and nations claim with us to be participators of this admirable legacy, of which new myriads may receive the greatest abundance without encroaching upon the shares of those already in possession. Should you have any topics to urge, or any suggestions to make respecting the concerns of the synod, I shall be most ready to receive them and procure for them a due and deliberate examination.

As to the concerns of the diocess in which this state is comprised: its concerns proceed in the usual course in which they have been conducted during the last few years, exhibiting that variety, those difficulties, those instances of success, and those interruptions of disappointment which are naturally to be expected in the creation of new churches, and the organizing of a population at once diffuse and migratory. The general aspect, however, is one of consolation and improvement.

Respecting the church of Georgia itself. My late visitation has tended not only to confirm the opinion which I before expressed, that the members of our church were more numerous than we had been prepared to expect in the western and southern counties, but I find that even when I communicated that opinion, I was not myself sufficiently aware of their numerical extent. Within the last year, several small congregations and isolated families have been visited in the northwestern part of this state, and our brethren on the southern border have begun to taste the consolations of a ministry of which they have been too long, alas! bereft. Well might we exclaim, "the harvest indeed is great, but the labourers are few." Yet it is consoling to find that, not only have the number of those who practise the great duties of their religion considerably increased in those places where there are stationed clergymen, but the opportunity has been afforded in a greater number of places than usual to our scattered brethren, desirous of partaking of those sacraments which are the ordinary channels of divine grace to the human soul.

The last convention of the church of Georgia, under a proper impression of what was necessary for the creation and continuance of a learned, pious, and efficient clergy, recommended to the lay-members to make liberal contribution to the fund at their disposal, and resolved to aid the diocesan seminary, for the purpose of procuring thence missionaries for this state. Nothing could be more useful, nothing be more praiseworthy. I am aware that some efforts have been made, but I have not been informed of their extent of success.

A by-law was also made by the vestry of the church at Locust Grove, in respect to a bequest left to their congregation, to aid in supporting a clergyman for its service, at a time when they expected to receive the amount bequeathed: by the regulation then adopted, their church would be materially and permanently served, and the seminary also much benefited. It is reported that their treasurer has since received the sum bequeathed; but having no official knowledge upon the subject, I regret the more the absence of the priest and lay-delegates of that church from our convention; as I had hoped for information on or before this day regarding this transaction. I doubt much that I can correctly refer the subject to you; for although a constitutional principle of general importance to all churches is involved if the facts be as reported, still the question regards the property and by-law of a separate church; and where, I trust, friendly explanation will remove an error or mistake, if such shall be found to exist.

Allow me to recur to the subject of the diocesan seminary, and to ask, if it had not been created and continued, in what a situation would we now find our churches? You are yourselves witnesses of the evils which they have endured, and from which they have been rescued: but you know not the sacrifices which have been made, the labour that has been undergone, the privations which have been submitted to, the humilations and afflictions which have been borne in order to produce that ministry which is now your own. Some occasional and inadequate aid has been given, but if you will investigate the accounts you will soon perceive how little has been contributed in proportion to the ability to give, and the paramount necessity and the value of the object to be achieved! How very little towards producing the effect which already exists. Do, I beseech you, take the subject seriously into consideration, and be active and rigid in the examination of the collectors' and treasurers' accounts: then form your estimate and make your comparisons.

I have heretofore dwelt so much not only upon the advantages but even upon the necessity of educating our clergy amongst ourselves, and you appear to be so fully convinced upon both those heads, that I feel it to be at present unnecessary to dwell upon the subject farther than to urge you to exertion.

You will yourselves easily perceive the other matters which require your attention; and I shall be ready to lay before you, upon your application, any documents or information in my power.

May God give to us a portion of that spirit which, whilst it enlightens the understanding, guides the will and urges the affections to seek his glory, and to serve him actively in spirit and in truth. Let us ask and hope for this grace through the merits of our Saviour, from the mercy of our Father, by the operation of the Holy Ghost.

FIFTH CONVENTION APRIL, 1830

Beloved Brethren:—The very limited number of our churches, and the little variety that our concerns afford, scarcely permit a difference in addresses which it is my duty to make on these occasions. One important event, however, has occurred since our last meeting in this state. A provincial synod has been assembled in our ecclesiastical metropolis, and a considerable share of business has been done. When our venerable Archbishop summoned the assembly, and indeed I might say, at the very period of opening the session, no one of us ventured to hope for more than the formation of a more intimate acquaintance between prelates, few of whom had previously met—and the obtaining more accurate knowledge of the state of our National Church, by learning from each other those details which are better calculated to create that knowledge than any general description whatever. We trusted that in this way a foundation would be laid for the subsequent beneficial proceedings of our hierarchy, and that our subsequent meeting would be one of business. However, we soon perceived that, upon several important topics, there was an extraordinary coincidence of judgment, the result of full examination and mature reflection: several regulations respecting the discipline of the clergy, and the concerns of our churches, were accordingly framed and transmitted to the Holy See for its approval. The decision of this venerable tribunal has not as yet been received.

It will, I am convinced, give you great pleasure to be informed, that a more affectionate union cannot be imagined than that which reigns between all the prelates of these United States. We have, for the first time, met, natives of five different and distant Christian nations: and among the priests who assisted us with their counsel and information, were men sprung from two other nations of Christendom, thus bringing with us the testimony, and perhaps many of the prejudices of seven regions, differing in climate, in soil, in civil government, in domestic habits, in language, and in a variety of other respects: yet not only perfectly united in the sameness of that faith which our ancestors derived from a common apostolic source, and which has now proved its unchanged character, from its identity in these and in so many other nations, in all of which it remains such as it was in the beginning: but we ourselves in accordance in our opinions respecting the outline of that discipline which our peculiar circumstances in these excellent and flourishing republics demand. Our accounts from the North and the South, from the East and the West, all concur in exhibiting the progressive organization of our churches: the addition to our numbers, the extension of more correct notions respecting ourselves and our tenets amongst our fellow-citizens, brethren separated from the household of our faith. We were gladdened by the accounts of the diffusion of knowledge, the diminution of prejudice, the increase of brotherly affection, the improvement in piety and well-ordered religious zeal. To our brethren of the clergy and laity, we must look for a continuance and perfection of those cheering symptoms; the cause is that of God, and of you and your successors and descendants; we are but his instruments and your servants: our labours will be useless without your co-operation.

Beloved brethren, we have addressed to the clergy and to the laity our earnest and affectionate letters on several topics, which regard their several duties, in respect to those important concerns; and it is our pleasing hope that you have perused them with that attention which the great subject requires, and that you have fully entered into our sentiments therefrom. I would strongly recommend to you to read again and attentively, the letters of the prelates to the clergy and the laity. They will exhibit to you all the great principles and topics which should form the subjects of your consideration.

Turning our attention to our own diocess, I bless God that we have much matter for congratulation. It is true that we labour under serious difficulties, and have mighty obstacles to overcome; still our situation is greatly ameliorated. Our few churches are in perfect harmony within themselves, and with each other, and, as far as I can perceive, are faithfully served. The confidence of the flocks in their pastors, and the affection of those pastors for their flocks, are unprecedentedly perfect and universal: besides this, we have now, for the first time, all the churches and congregations organized under the same constitution, whose fitness for its object, the peace and prosperity of the churches, and the exact preservation of the respective rights of the clergy and the laity, is daily proved the more, the more exactly and fully its provisions are carried into execution—those churches which have most accurately conformed to its regulations are those which are the most progressive.

Our great difficulties are two; the want of a sufficient number of good priests, and the want of means for the due support of the seminary.

Your state has been the least exposed to the inconveniences of this former difficulty. Not one of your churches has been left vacant for a day, though it is true the missions of your state have been seriously neglected, though this negligence was not perhaps avoidable. I [discovered] that Georgia had been formerly afflicted by clerical misconduct; and as soon as I was properly informed of the facts, so as to be satisfied of their extent and their truth, I exerted myself to apply a proper remedy. I trust I have succeeded. In the location and appointment of the clergy, I am guided by principles which regard the general welfare of the diocess, rather than the particular wishes of congregations; to satisfy the predilection of any portion of my flock, when compatible with my conscientious and impartial discharge of duty, would be most gratifying to me: but they, I trust, will never expect that I should meet their wishes, by doing a general injury, by violating a just and useful principle, or by wounding my own conscience.

This will be sufficient to explain why I have perhaps appeared less accommodating than might have been expected, upon some recent occasions, and will, I hope, justify [me] with those for whose benefit I am willing to sacrifice more than my own feelings or predilections. I would press upon your attention the obvious considerations, that each church seeks only its own convenience or interest, and generally knows very little of the wants of other congregations; even when it knows them, they are seldom viewed as creating much obligation for their relief: whilst I am officially bound to look to the interests of each, and to labour for the welfare of all, to see that no undue preferences will be permitted, and I am necessarily acquainted with the exigencies of each division, because they look to me for advice and aid. You will perceive that, in making these observations, I desire to guard against a repetition of unkind suspicions and unfounded jealousies, upon occasion of my finding it necessary to make any removals or appointments for the welfare of the whole body, or to do justice, as nearly as I can, between the several portions of a people all deservedly dear to me, and for whom I am to render so awful an account before the bar of that blessed Redeemer, who will not spare me if I should unhappily neglect my duty.

But what I would principally call your attention to at present, is the [condition] of our seminary, and the situation of your own state. Respecting the former, our first efforts have not only been very expensive, but seriously thwarted, and only partially successful. Almost all our candidates for orders were young men, who had emigrated hither; and in order to do justice to the numerous children, whose parents and friends had entrusted them to our care, we were obliged, at high salaries, to employ additional teachers: when, from causes which it is unnecessary for me to state were not faults of ours, [the] parents and friends [of our pupils] were induced almost suddenly to withdraw their sons or wards from our schools, [and] we were left liable to large disbursements and scanty income. One of the great objects of those who planned and executed the opposition to us was thus attained, and we were seriously involved in debt. It was necessary to expend some money upon our buildings, such as they are, and procure furniture and books, so that it required much patience and great exertion to continue our little establishment.

I was obliged, in addition to my other duties, to teach some of the sciences, especially theology. Had I not done so, we should be altogether destitute of a clergy. Occasional contributions were made by sermons and collections which, in the state, produced about eight hundred dollars at various periods. It is true that several of the candidates withdrew, or were requested to withdraw, and that some who had been educated and ordained for your service, thought proper to act so as to impress me with the conviction that it was the lesser evil to relinquish the just claim they had voluntarily contributed to give us upon their services. But all similar institutions are liable to similar abuses. Though we are seriously in debt, yet it is to the institution we owe, with a single exception, all the priests we have; and the students at present pursuing their education therein, give firm grounds for hope that they will make a becoming return for the opportunities and lessons they have received. In fact it is impossible to look for a continuance, not to speak of an extension, of the ministry, unless the seminary be upheld; and churches are comparatively useless without priests.

Towards the end of the last year, I received, as aid for this diocess, from a zealous society in France for the propagation of the faith, the sum of $933, being what I obtained from a bill of five thousand francs, which I was authorized by their secretary to draw for. This sum I applied to liquidate a part of the debt which was thus incurred. Upwards of five thousand dollars yet remain undischarged, and this sum is drawing interest: were this debt paid, the institution would be likely to support itself, for the parents of the present pupils are not subject to the influence which has proved so ruinous to us heretofore; and the scholars there taught evince, in the examinations which they undergo, [that] their improvement [is] not less than that attained by other boys. The good ladies of our congregations in Charleston, have also associated to supply some very acceptable aid, as have also a few in one or two parts of this state; a more strict economy has been established, and some of the minor, but most necessary departments, are carefully and religiously superintended by those who, with God's blessing, may be yet the instruments of far more extensive benefits to you and to your successors and descendants.

Brethren, will it not be strange, and, indeed, matter of reproach if, whilst our charitable and zealous friends in France are contributing by their systematic and praiseworthy efforts to aid us, we will not use similar efforts for ourselves? The members of this meritorious society contribute small sums regularly, and annually appropriate large sums, which are thus produced. Our constitution provides that each member shall pay the small sum of fifty cents every three months to our general fund, and then leaves its appropriation yearly to you at the convention. Thus you could, on that occasion, have the opportunity of doing immense service to the cause of religion by its appropriation, did you only take the precaution to have it collected. The mere observance of this provision of our constitution through the diocess, would enable us, in two years forward, to aid successively the various congregations in building suitable churches, and helping poor and remote stations with missions. Many other great objects, which your own zeal and sagacity would suggest, could be thus effected without calling on individuals for large contributions. You have two years since resolved to be active in this regard; it remains with you to examine what has been done in consequence of that resolve. I am, I confess, unable to give you any information on the subject.

Besides this principal motive for your contributing to the aid of the seminary, there is another, in treating of which I trust you will believe that my object is not to seek a diminution of my own labour.

Hitherto I have been, from a variety of circumstances, under the necessity of teaching the theological class, and consequently my absence from the city of Charleston was always productive of serious interruption to the studies of the more advanced candidates for orders: yet my episcopal duties frequently demanded that absence. Though I have endeavoured to visit the principal stations of the diocess, still I could frequently have wished more time at my disposal, for the purpose of remaining, occasionally, in some places where my presence was especially required, and of extending my visits to some of our smaller congregations who desired to be aided in their organization; but I have always been placed between difficulties in which it was perplexing to make a choice. If I remained from the seminary, each day's absence retarded the progress of the class, and detained the aid of which I stood so much in need; if I remained in Charleston, the opportunity of organizing and advancing our congregations was lost, and perhaps for ever. When I ask you to make some effort to relieve me from the charge of teaching theology, I trust you will perceive I do not seek an exemption from labour; I merely exhort you to place the theological school upon a more secure and permanent basis, and to afford me the opportunity of attending more assiduously to my more appropriate duties. Believe me, that by means of one powerful and simultaneous exertion made through the diocess for this object, and by regular and persevering industry in the collection and judicious application of our general fund, more would be accomplished than we are now disposed to believe.

The present is an auspicious time to make this effort; we have, thank God, all our congregations in profound peace, in charitable affection, in a spirit of cordial co-operation, and all feeling how good it is for brethren to dwell together in unity. I trust, therefore, that the proposal for something definite and practical will emanate from the convention of Georgia, and that both the Carolinas will effectually follow up by imitating your example. May God inspire you with wisdom to discern, and resolution to execute, what must be productive of benefit to you and your children, and what will redound to his own glory.

As far as I can observe, our progress during last year has been calmly and steadily prosperous. I trust that many who have been hitherto lukewarm, have entered with zeal on the great concern of their own salvation, and the charity which they owe to their brethren of the household of the faith. Whilst we express our gratitude to the Giver of every good and perfect gift for this consolation, let us beseech him to perfect the good work which he has begun; and still more, to enlighten, day by day, those who sit in darkness and the shadows of death, to soften the hearts of the obdurate, to enkindle the fire of judicious zeal, to exhibit in our land the splendour of his glory, to make straight the crooked ways, to gather his children into his fold, and make all flesh rejoice at beholding themselves under the guidance and protection of God our Saviour.

And let us, beloved brethren, endeavour, each in his own sphere, to unite, cordially, our efforts to co-operate with the grace of God, in promoting his glory and the salvation of souls. Especially let us pray to the Lord of the harvest that he would send good labourers into his field, and let our prayers be accompanied by such other exertions as may seem to us best suited to attain this great object.

May the blessing of Almighty God, Father, Son, and Holy Ghost, protect, defend, guide, and preserve us in charity and prudence, is the prayer of

Yours, affectionately, in Christ,
JOHN, *Bishop of Charleston.*

SIXTH CONVENTION MARCH, 1831

Beloved Brethren:—The Almighty has vouchsafed to permit our reassembling here for the purpose of consulting how the interests of religion might be promoted within the borders of the state of Georgia. We owe to him much gratitude for the blessings of the last year; and our reliance upon his fatherly protection is confirmed by the experience of the past, and the prospects of the future. We have laboured during years, through cares, difficulties, and disappointments, but, thanks be to the Author of all good, we have been sustained through these trials, and have received some consolations of success. Our little congregations have enjoyed internal peace, have maintained affectionate communion with each other, and preserved respect and confidence towards their pastors. As far as we can perceive, the symptoms of the continuance of these blessings are unequivocal. This, beloved brethren, is matter not only for gratitude to Heaven, but of encouragement to ourselves, and of mutual congratulation. Let it be the study of every individual amongst us, each in his own sphere, to exert himself to continue and to extend so beneficial a state of things; and, by prayer to the Father of Peace, to insure the permanence of the benediction. Let us endeavour, by making our lives conformable to the rules of Gospel perfection, by a participation of the sacraments, which are the sources of grace, and by a faithful observance of all our religious duties, to attain the great end for which Jesus Christ instituted and established his church; the sanctification of our souls here, that we may secure their salvation hereafter; so will the prosperity and peace of the church be to us truly valuable, because it is only for this object that the concerns of religion are in our regard rationally interesting.

In contemplating the benefits conferred upon our diocess by the establishment and continuance of our seminary, no portion of our charge appears to have derived more advantage therefrom than the state of Georgia; by its means, the ministry has been supplied and extended, within this district; the regular churches have been duly filled, and in several places our remote and scattered brethren have been visited and encouraged. So far, we have much reason for being thankful and pleased. But in effecting this, a very heavy debt has been incurred, and it is also necessary to uphold the seminary, in order to continue the ministry, and to meet the wants of our brethren, whose hopes have been excited, and whose importunity for greater religious aid has increased. I have so frequently dwelt upon the utility and necessity of making our best exertions to relieve this institution, and to render it more secure and beneficial, that I need not at present urge the reasons, by their repetition. I shall, however, have some communications laid before you, which will exhibit to you fully the great cause of its embarrassment, the sources of its weakness, and the remedies which it is believed would speedily give to it health, vigour, and ample efficiency. You will also, in considering those documents, perceive new and powerful motives to urge you to its aid.

At the last Convention of the church of this state, which assembled in April of the past year, at Augusta, the subject was closely and well examined; resolutions of an extremely beneficial nature were adopted, and the other states of the diocess were invited to give their co-operation in the effort which it was proposed to make. The Convention of the church of South Carolina responded, with alacrity, to the invitation; the disposition to co-operate exists in North Carolina, but, owing to the non-attendance of a sufficient number of lay-delegates, it was not considered prudent, at the Convention of this year, to act upon this subject; but no doubt can exist of the co-operation of that district, according to its means. Georgia has not, as yet, done much to make her resolutions effective, but having now the countenance, and the promise of support from the other parts of the diocess, I trust she will not permit them to remain a dead letter.

Besides the extraordinary effort thus undertaken to be made for the relief of the seminary, allow me to draw your attention to the subject of the general fund. I shall lay before you the only information which I possess upon that subject, and it is limited indeed.

There appears as yet even to be some misapprehension upon the minds of several members of our church, respecting the nature, the objects, and the amount of this fund. Allow me to draw your attention to the provisions which are contained in its regard in the constitution of our church; you will therein clearly perceive its nature and its objects. The return will show its amount. I would urge it upon the clergy and the lay-delegates as an important and a necessary portion of the service which they owe to religion, to impress upon the minds of the members in their districts, the utility and the necessity of contributing to this fund. Let them inform the faithful, that for each district it is proper, and required, that every person should, according to his means, pay towards the support of the building and the priest. If any individual should withdraw himself from aiding for these objects, how can he expect to have a place of worship or a clergyman to officiate? By the regulations which you have heretofore adopted, an opportunity is also afforded at a particular period of the year to every member of the church to contribute, according to his means and his disposition, towards the support of the bishop who is charged with the care of the whole flock of the diocess, and the superintendence of all its districts. To aid in those contributions is an obligation of justice upon every member of the church. But the faithful should also be informed, and it is impossible that they should not perceive, that in the church as well as in every other society, there are general wants of the whole body; to supply which, all its parts should concur. The general administration has its peculiar expenses, the candidates for orders must be educated, competent teachers must be provided and maintained; other institutions useful for the body at large should be created and upheld: and for those general purposes, a general fund should be produced by the contribution of all the members of the whole body. If each performs his part, the small subscription mentioned in the constitution will suffice: if one, and another, and another individual is negligent or unwilling, the means must fail and it becomes impossible to attain the end. Let the clergy and the lay-delegates impress this upon the minds of their flocks, and of their constituents. Let them also be reminded that the expenditure of this fund is entrusted to the joint vigilance and deliberate judgment of the lay-members elected by themselves, the clergy in whom they so justly confide, and the bishop, who, being their common pastor, should have no local partialities: that their united act when assembled in convention, directs the appropriation; that the Board of General Trustees appointed by them directs the expenditure; and that the fidelity of its application is examined into by the succeeding convention, and the report of the entire is then made to the contributors. Let the clergy and the lay-delegates make those statements briefly but frequently to the people. Let them give information of the nature and the necessity of the objects to which the application is made. Let the collectors then apply to the people thus instructed and impressed, and there cannot exist a doubt but that this fund will be fully sufficient to meet all the fair demands to which it is liable. That it has been hitherto comparatively unproductive, arises, it is thought, not only from the want of a due apprehension of its nature, but also from great irregularities in the mode of its collection. The power of appointing the collectors is in the several vestries: it is recommended that they should be duly impressed with the importance of fulfilling this duty in a zealous and efficient way.

If the amount at your disposal at present, were such as to warrant the recommendation, I should have other important objects besides the seminary to submit to your favourable consideration; but it is useless to address you upon subjects respecting which you have not power of action.

During the session of the last Convention of the church of this state, I received a communication from the secretary of the Society in France for the Propagation of the Faith, informing me of the determination of that zealous and useful body to aid this diocess to a larger extent than it had done in the previous year, when we received upwards of nine hundred dollars. I laid the communication before the Convention, and continued to cherish the hope of a remittance, until the revolution in that kingdom took place. From the character of the measures which accompanied that change, in several places, as well as from the efforts subsequently made by some members of the legislature, I was fearful that the immediate wants of the French church would require all the means which the charity of the faithful could furnish, and I was therefore unprepared to expect the aid which had been promised. I have, however, very lately received another communication from the same source, authorizing me to draw for a sum of about the former amount; but the letter contains an intimation that, possibly, in consequence of the recent events, the treasurer might not be in funds to the full extent of the appropriation. I have therefore transmitted my draft to a friend, who will receive, for the account of this diocess, either the whole or some part of the sum granted. This I intend to apply towards the extinction of the debt of the seminary.

Surely, our gratitude is well due to those, our brethren in the faith, who, amidst their own difficulties, nobly triumph over the suggestions of selfishness, and with a charity worthy of the apostolic age, and becoming the ancient and venerable church of which they are members, cheer us across an ocean in our labours, and extend to our struggling infant institutions the aid and the fellowship of a nation decorated with so many ornaments of virtue, rich in so many recollections of ancient glories, faithful in so many trials and persecutions, conspicuous during centuries for her shining host of successive saints, doctors, and other eminent scholars. Let us whilst we feel grateful for the boon, pray to our Redeemer that he would continue to this gallant, and faithful, and generous people, the blessings which he has vouchsafed to their forefathers, so that, through future ages, the rising generations of France may emulate the virtues of their predecessors in the faith.

Should not this interest taken in our affairs by our brethren in Europe, animate ourselves to more vigorous exertion? Or shall we permit it to be truly said, that we are more tepid and careless of the great concern of our own salvation than are those who have scarcely a tie by which to secure our union, save that common faith which we have received from the same divine source, that charity by which we are knit together in Christ Jesus, and the same divine and ecclesiastical institutions which form the basis of our common hopes? No! brethren, we trust better things, and your progressive zeal give to us the assurance of your future efficient co-operation with him who has no reliance for the successful issue of his laborious ministry, save in the protection of Heaven, and your cheerful aid. But were we to have recourse to other, though less dignified topics of excitement, how easily might we exhibit to you the industry of those of our fellow-citizens, who, mistaking the nature and character of our holy religion, have banded themselves together in formidable array, to endeavour, by using the immense resources which the wealth and generosity of our separated brethren daily place under their control, to exterminate our institutions, and even take away the name of our church from the valley of the Mississippi, to which section of country some of their writers also append this state. We might, indeed, justly expect to find amongst you equal zeal for their protection, as is manifested on their part, for their ruin. But, God forbid that we should be led by the spirit of contention or envy or strife!—We merely call upon you to exert yourselves for the maintenance of your institutions. We would indeed provoke you to emulate their assiduity and their industry; but we should deeply bewail your criminality, were you, for the furtherance of your own views, to falsify their tenets, to impute to them principles which they abominate, to forge against them crimes which they had not committed; were you to impute to the body at large the misconduct of erring and censured individuals, and to endeavour to excite the prejudices of the lovers of liberty against men who are the fast friends of freedom, that you might be able thus with more facility to destroy their church. No, brethren!—Such are not the efforts that we should encourage.

There exist a great number of publications, some of which are periodically put forth, and others are extensively distributed, in which we are seriously misrepresented. An effort has been made during some years to give a partial corrective to this evil by periodical publications, in which our doctrines and practices are correctly stated, and temperately maintained. Amongst these, I would especially recommend to your countenance and support, the *United States Catholic Miscellany,* which is published in our own diocess; and though extensively circulated, yet has such poor returns as to have never met fully the expenses of its publication, and whose very existence is in present jeopardy by reason of the neglect of those who receive, but do not contribute to its maintenance to support it. I do strenuously and emphatically press upon you the important duty of its support. I would also urge upon your consideration, the plan of a society for useful religious publications of another description, but that I am aware that the subject has been placed, by the late provincial council, in a great measure under the direction of our respectable and venerable Archbishop, and will at the proper time, meet from him that attention which its importance deserves.

Since we have last assembled, I have been officially advised that the proceedings of our provincial council, have been maturely and deliberately examined at the Holy See; and have obtained the most satisfactory commendation of the proper congregation of cardinals, and the very gratifying approbation of our late venerable chief pastor, Pope Pius VIII. They have now been sent back to the bishops for a few verbal amendments, and to be sanctioned by their final assent: so that before any considerable lapse of time, they will probably become a portion of our ecclesiastical law, and will, I trust, be found highly advantageous to the prosperity and permanence of our churches, and the health of their discipline.—Whilst we are thus, as a province, making some progress to perfect our organization, it is to be greatly desired that the several portions of which that province is composed, should not be idle in their several spheres of co-operation. Let us then, brethren, strive by our joint efforts to give to the church of Georgia, that improvement of which she is susceptible. Let us seriously apply ourselves to create and to continue those institutions which are absolutely necessary, under our present circumstances, not only to provide for our present wants, but our future welfare: I shall lay before you the plan of a simple, but efficient association, the upholding of which will require very small sacrifices of time or money, but needs zeal and the spirit of preseverance, and I trust I shall not be disappointed in my expectation of finding those qualities in the church of Georgia. Should we be successful in this undertaking, all our difficulties will gradually vanish, our burdens be soon removed, and our prosperity be unquestionable.

Since we have last assembled, it has pleased God to call from life our late venerable chief pastor, Pope Pius VIII. Eminent in virtue, and conspicuous for literary attainments, zealous, charitable, humble, firm, and industrious in the discharge of the arduous duties of his high and holy offices, this successor of St. Peter, and Vicar of our Lord Jesus Christ, in the government of his visible church upon the earth, was not unworthy of the long list of his glorious and sanctified predecessors, amongst whom, though a few specks of the frailty of our race are discoverable, yet the aggregate appears so splendid for its rare virtue in our lower firmament, as to be justly assimilated to that bright orb which is the center of our system. His peculiar relation to us, calls for our charitable interest on his behalf. He has gone to his account, which, because of his highly responsible station, must indeed be awfully serious. We owe to him the aid of our suffrages. I invite you to unite with me in offering, through the holy sacrifice, the merits of our Saviour Jesus Christ on his behalf, in this church, on next Tuesday.

These topics comprise all to which I desire, at present, to direct your attention. But should you desire information upon any other, I shall gladly communicate to you all that I possess, upon your application.

Let us beseech the Father of light, and the God of all consolation, that he would be in the midst of our assembly, and aid us with his blessing, so that, being guided by the spirit of wisdom and of zeal, we may desire those things that are pleasing to him, and perform them with all our strength. Such, beloved brethren, is the prayer of

Yours, affectionately, in Christ,
John, *Bishop of Charleston.*

SEVENTH CONVENTION MARCH, 1832

Beloved Brethren:—We are again assembled under the blessing of the Almighty God to deliberate how the concerns of our little society may be usefully regulated, and its interests be promoted.

Circumstanced as we are, with limited numbers, and contracted means, spread over a wide surface, we are greatly exposed to difficulties which always perplex, and frequently tend to dishearten us, and to paralyse our efforts. Yet are we sustained by the excellence of our cause, which is that of God himself, by the blessings of which we have been made partakers, and they are not few nor trivial, and by the deep sense of imperative duty and awful responsibility.

We are, beloved brethren, though few in number in this state, members of that church of all nations, tribes, tongues, and people, which has during eighteen centuries subsisted amidst the vicissitudes of this changing world, remained itself unchanged in its frame of government, in its doctrines of faith, in its principles of morality, in its sacramental institutions, and in that heavenly sacrifice which from the rising of the sun to the going down thereof is offered as a clean and holy oblation to the Lord of hosts. Yes, beloved brethren, the Roman Catholic Church beholds her children seated upon thrones and steeped in poverty; wielding the sceptres of absolute dominion, and contending for the vivifying principles of republican government; covered with the honours of literature, fame, and virtue, admired and sustained by applauding millions, as also reviled, degraded, scourged, misrepresented and mocked by their opponents. During fifteen centuries such has been continually the aspect of our society: previously thereto, three centuries of dire persecution, fertilized the barren earth with the blood of her martyrs, and thus prepared the soil for the culture of the Christian virtues. The noble devotion of those who, glorious in their own blood, bore their unflinching testimony to the truth of heavenly doctrine, and with heroic constancy preserved untainted and unsullied the precious deposit of the faith, was indeed eminently calculated to edify and to convert the world. Well was this society compared to the small grain of seed which, cast into the earth and for a time buried and seeming to decay, yet took deep root, and after germinating, shot forth and grew into a mighty tree that gave to the birds of heaven abiding places in its branches, and afforded its shelter to the cattle of the field. Surely in it we behold accomplished the prophecy which described it as a small stone cut from the mountain, and dilating and swelling into a huge mass which fills the earth, with its bulk fixes the eye of the beholder, becomes the theme of every tongue, and by exhibiting the evidence of divine power, induces those who love the God of heaven, and desires to live according to his law and under the influence of his protection, to make it the place of their abode.

Our church then, beloved brethren, has been gloriously prefigured by the mysterious typical observances of the patriarch and of the priest; the rapturous prophet has prolonged the joyful theme in which he foretold her trials, her triumphs and her glory; and the incarnate Son of the eternal Father has whilst placing the rock on which he was to rear the beauteous edifice, proclaimed that it should never be destroyed.

To the assailing foe it might occasionally be given to ruin an outwork, or even to make a lodgment in a portion of the building, but the standard of the cross shall in all ages henceforward, as it has done every day hitherto, wave in safety over the citadel, and the great body of the work shall be occupied by a faithful multitude, whose duty it shall be, whilst they give praise to the Lamb whose character they bear, and by whose blood they are redeemed, to exercise their zeal in the recovery, the repair, and the protection of the exposed parts of the church of God. If therefore, brethren, our post be one of trial and of endurance, it is also one of merit and of honour: if our difficulties be considerable, our recompense will be the greater if we be faithful. It is comparatively an easy duty to go forward with alacrity and spirit, it is no hopeless nor heavy task to sweep the field, when you are encouraged by the shout of the multitude, flushed with the joy of success, sustained by the force of your brethren, and you have the vantage-ground of a diminished host of opponents, far less numerous than your own. But it is a more creditable achievement not only to maintain your ground, but to make advances against the combined powers of a multitude of assailants, who encourage each other to your annihilation, by describing you as sunk in ignorance, enemies to liberty, opponents of virtue, profaners of religion, despicable upon earth and execrable before heaven, whilst you are found few and faint, yet fearless, because of your consciousness of the excellence of your cause and your confidence in the protection of Heaven.

Yes, brethren, though from a variety of circumstances we are here few and weak, yet are we not a portion of that Catholic church which numbers her children not by thousands, not by millions or tens of millions, but almost by hundreds of millions? We are on this spot a small minority amongst our brethren of other denominations, whilst their united numbers make but a very small minority in comparison with that body of which we are too trivial a fraction. Extend your view to Canada, to Mexico, and to the south; stretch your eye to Europe to Asia and to Africa; from California to Japan, from Siberia to Cape Horn, your altars are found in every climate, upon every meridian. Look through all the display of all the ages of all Christianity, from St. Peter to Pope Gregory XVI., from St. Paul to Bossuet, to Fenelon, and to their associates and their successors, the great lights in the galaxy of that rich firmament are yours. The Ignatiuses, the Gregorys, the Hilarys, the Basils, the Ambroses, the Chrysostoms, the Augustines, the Patricks, the Bernards, the Anselms, the Bellarmines, and so many hundreds of others who shine brightest amongst the most brilliant are yours. Does a Xavier astound us by his labours and his miracles? Does he cause the ruddy east to become more enlightened with the rays of the sun of justice? He has been commissioned in our church, he has brought their numerous host to be enrolled under our banner. Does Columbus add a new hemisphere to civilization, it is by our rites that he consecrates to the God of heaven that land which is to hear thenceforth the glad tidings of the Gospel. The preservers, the restorers of literature, and of the useful arts, the cultivators of science, the patrons of the elegant productions of united taste and genius, the founders of the most ancient and venerable and flourishing schools, were members of our body. Though few and feeble in our present situation, we are then engaged in the same glorious cause which called forth the energies, excited the efforts and warmed the zeal of the vast majority of the Christian and civilized world, during the centuries which have elapsed since the footsteps of the Son of God marked the soil of Mount Olivet. That cause is the preservation and the extension of that church which he has established in Judea, and which in its progress from the river Jordan has encircled the compass of the earth.

Vast multitudes of our brethren have indeed been drawn off from our side, and in a variety of modes, each according to his own notions of perfection, they are engaged in remodelling and reforming the several systems which they build up in place of the ancient and venerable institutions from which they have gone out, whilst we follow in the path in which our fathers followed their predecessors, and they have trodden in the steps of the Apostles, the companions and the commissioners of Christ. In seeking then to sustain our institutions we are engaged not in the work of man, but in the cause of God: we introduce no novelties, but we walk in the good old ways. We continue in this course not from the unreasonable obstinacy of party pride, but from the firm and clear convictions of duty. Though an angel from heaven were to preach to us any other gospel we should be forced to reject it, for there can be no authority to change the doctrine or the institution of the Son of God. The heavens and the earth may pass away, but his word cannot fail.

In this church we have the ministry which the Saviour has instituted, preserved to us by an unbroken succession, without any departure from what our ancestors and our predecessors have taught, without omitting or changing any of their sacramental institutions. As then this doctrine has been derived from the source of light, it is a lamp to guide our footsteps in the gloom by which we are surrounded; as those sacraments contain the heavenly manna, we are by them nourished in this desert through which we journey to that land which has been promised to our fathers, and where we hope to make our eternal abode. How many rich favours have been abundantly showered upon the favoured soil of our church! How has the sun of justice imparted to it the genial warmth of divine love! How has it teemed with the rich productions of religion! How has it bloomed in virtue, exhibiting the several tints of the white of purity, the martyr's red, the violet of penance, the verdure of faith, and the rich golden hue of charity! Is it not dear to us by the protection of our infancy, the recollections of our childhood, the associations of our youth, the convictions of our maturity, the serenity which its observances have spread over the soul, the peace which it has so often established in the mind, and the hope which it excites by the prospect of a glorious and a happy eternity? Thus are we encouraged to that exertion which is necessary to secure to ourselves and to transmit to the succeeding generation that ark which is to us at once the token and the source of the protection of Heaven.

Beloved brethren, as I have stated, our churches in this state are few and poor, our numbers are exceedingly limited, and our means of supplying their wants still less abundant. We are assembled for the purpose of considering how we might most usefully exert ourselves in enlarging those means and judiciously applying them. The vestry and members of each church will of course look each to its own special exigencies, you will at present consider what will promote the common interest of them all.

Since I had last the happiness of addressing you, I have visited considerably a larger portion of this state than I had hitherto examined; and I found in various parts several of our brethren, destitute of a ministry, yet anxious to obtain its blessings and zealously willing to aid for its support. Of these a few in Muscogee County associated themselves together, accepted our constitution, and were by me duly organized into a church; they have been incorporated by the legislature, and shared in the bounty of the state, having received a grant of land for the purpose of erecting a church in the town of Columbus. They have already commenced a subscription, but they will need to be aided by the zeal and benevolence of their brethren, to accomplish the erection of their altar. I have, according to the provisions of the constitution, authorized them to send a lay-delegate to your Convention; he has taken his place amongst you; it will be now the right of the house of lay-delegates to regulate whether in future this church shall send more than one lay-representative to its body. As I have not as yet been able to appoint a priest to the charge of this district, it has, as well as the scattered Catholics in several other western counties, been lately visited by one of our priests from another station: but I trust I shall soon be able to place a clergyman in charge of that district, and that he will be able to extend his missionary labours to several of the adjoining counties. I would not do justice to my own feelings did I omit this opportunity of stating the kind attentions which I received from our brethren of other religious denominations in my visitation of these newly settled counties. Two other stations might be immediately created for missionary purposes in this state, and the urgency for their creation is such that I would feel myself obliged immediately to do so, if I had any prospect of speedily supplying them with priests. But alas! my brethren, I can not flatter either you, myself, or our destitute brethren with the hope of being able soon to have this gratification.

I have so frequently hitherto urged upon you the necessity of maintaining our theological seminary, as the most natural, convenient, and permanent mode of insuring a supply and a succession of clergymen, that I could add nothing new upon the subject. The conviction also appeared to me to have been so firmly established in the minds of our former conventions, that no repetition of the reasons could give additional force to that conviction. You are aware that this is the almost only source whence we have derived the ministerial advantages that we possess, that we have no claim upon any other establishment, that were our youth to be sent to other climates, they would upon their return be found strangers to their own, and become thus exposed to the consequences, too often fatal, of this estrangement, that not only is our climate peculiar, but our habits, our institutions, and our frame of society differ widely, not only from those of European, but also from those of several of our sister states at this side of the Atlantic; and that on all these accounts, it becomes the more necessary for us to have our ministry educated within our own borders. Indeed in many instances, the ideas entertained by foreigners and by large portions of our fellow-citizens respecting systems [intimately] wrought up with our social and political situation, would render them comparatively useless, if not absolutely injurious in a ministerial capacity amongst us. All those considerations have on previous occasions occupied your attention, and you have more than once concluded upon the fulfilment of the imperative duty of sustaining this establishment as the only feasible mode of supplying our present wants and of providing for future exigencies. You resolved to exert yourselves, and you called upon your brethren of the other states to aid you in the effort to extinguish the debt under which the seminary laboured; but I regret to add that, owing to what cause I cannot say, there was little effected beyond the mere expression of the resolution.

Still however though Georgia has done exceedingly little in this respect, I am happy to inform you that much has otherwise been performed; notwithstanding the most criminal and false allegations made by some secret enemy of you and me to prejudice the minds of the French association from which we had derived former benefactions, that society has again added to its favours: a considerable subscription has been made in Charleston, the expenses of the establishment have been regulated by the strictest economy, an association of benevolent ladies has added its monthly contributions, and the Sisters of our Lady of Mercy have given their services; in this manner a considerable reduction of the debt has been effected, added to this, great as the distress of Ireland has been, I am informed that considerable benefactions have been there collected to aid in relieving this institution, so that I entertain the hope that if Georgia would now make a serious effort, I might have it in my power, did God spare me until the meeting of our next Convention, to inform you that the seminary was almost if not altogether relieved from debt.

On a former occasion you also concurred with me and with your brethren of South Carolina in the opinion, that it was greatly to be desired that I should be altogether released from the necessity of teaching the philosophical and theological classes, and thus enabled to devote more of my time and attention to the visitation and organization of the diocess: for this purpose it was resolved that efforts should be made to create a fund for the support of one or more professors, who would be charged with those classes. You need scarcely my information that nothing more has been done upon this subject, nor do I think it feasible to effect any relief in this way until after the debt of the seminary shall have been paid.

So far as I can perceive, there has been in every district of the state an almost complete neglect of the collection of the general fund: this is indeed a serious omission: the contribution of each individual is trifling, but the aggregate, if regularly collected, would place at your disposal such a sum as, when judiciously applied, would produce serious general benefit.

The several churches of the state are at present more free from embarrassment than I have ever know them; the most complete harmony and affection exists not only between the pastors and their flocks, but between the several pastors, and the several congregations. Well may we, thank God, say, Behold how sweet and how pleasant a thing it is for brethren to dwell in unity! May the Almighty God continue to us this greatest of blessings. Brethren, it is in such a state of things that I may call upon you with the greater confidence to co-operate for the security and the prosperity of our churches and other institutions. I therefore rely upon your zealous co-operation, not merely in resolving, but in executing, not alone in regulating, but in affording examples.

There are several other important objects to which I would desire to draw your attention, but what I have urged appear to me to be the first and the most necessary, and I am of opinion that we shall do better to confine ourselves rather to the examination and achievement of what is urgent and within our reach, than to the contemplation of much which, though desirable, is at present unattainable. By following this principle we shall have less exhibition but shall be more useful: did we act otherwise, we should only become distracted, bewildered, declamatory and valueless.

An amendment to the constitution has been regularly submitted to my examination. I find in it nothing incompatible with the doctrine or discipline, whether general or special, of the church or of the diocess; you are therefore perfectly competent to take it into consideration and to pass upon it as your own judgment may dictate.

Should you desire any other information within my reach, it shall be cheerfully afforded, upon your application.

It will, I doubt not, gratify you to learn that, in the other states which belong to this diocess, I have equal cause for satisfaction, as I have in Georgia. I may add that at present, thanks be to the Giver of every good gift, our whole ecclesiastical province appears to be unusually blessed with peace and prosperity. Let us pray that this happy state of things may continue, let each of us in his own sphere labour to secure and to promote the glory of God, the welfare of his neighbour and his own salvation. May the spirit of wisdom direct our deliberations, and our proceedings be conducted in that spirit of affection and charity that would exhibit us as disciples of Jesus, the zealous, the meek, and the lover of peace.

Yours, in the spirit of Christian affection.

JOHN, *Bishop of Charleston.*

EIGHTH CONVENTION MAY, 1835

Beloved Brethren:—A considerable time has elapsed since I have been able to meet the clergy and lay-delegates of the churches of Georgia, in convention. This was not caused by any neglect on my part, nor by any want of disposition upon yours; it was the result of circumstances which we could not control. Soon after our last assembly, I felt myself under the necessity of going to Europe, for the purpose of making arrangements demanded by the pressing necessities of the diocess, of which this state is a portion. Upon my arrival there, I found that it would be considerably to our advantage, that I should take a more extended route than I had originally designed. I visited some parts of France, Bavaria, Austria, and Italy, as well as Great Britain and Ireland, and my absence was nearly during fifteen months. Upon my return, I made a visitation of a considerable portion of the diocess, and attended our provincial council at Baltimore, in the latter part of October 1833: after which I held the convention of the churches of South Carolina, made a farther progress in my visitation, and towards the close of the year, proceeded to the West Indies in order to execute a special duty which, greatly against my inclination, a sense of what I owed to the wishes of our holy father induced me to undertake. After celebrating the festival of Easter in my own diocess, I felt it necessary to return to the Holy See, for the purpose of reporting upon the duty which I had undertaken, and endeavouring to be released from its continuance, so that I might altogether devote my attention to the concerns of this diocess. Before my return to this country, I executed in Europe some of the works that I had originally proposed and prepared for, in my former voyage, and after having again visited Ireland for this purpose, I arrived in the United States, after an absence of nearly seven months. I did not, however, reach Charleston for nearly one month after the day of my landing in Philadelphia. Since my arrival I have been incessantly occupied in the pressing concerns of the diocess, and was not able, however much I desired to meet you, to fix an earlier day than the present for that purpose.

Perhaps it will not be considered out of place for me to use the occasion of this address, to explain the nature and object of my visit to those parts of Europe. The documents, which will necessarily be exhibited to you, would of themselves afford sufficient light upon the subject, but as the topics of this communication will be more extensively circulated than the little accounts of our pecuniary transactions, and as we have nothing to conceal, I have thought it better to use the present occasion for giving a simple and correct view of transactions which it is sought to envelope in portentious mysticism.

It is impossible for any person living at present in these republics, to close his eyes or his ears against the evidence which everywhere exists of the spirit of misrepresentation which is so actively employed against our religion: however painful may be the avowal, it is impossible to deny that a bitter spirit of persecution has diffused itself, that this spirit is restrained only by the genius of our civil constitution, and the sense of justice, which dwells in the hearts of multitudes of our fellow-citizens, who, differing widely from us in religious doctrine, yet feel that we have an equal right to that religious freedom, of which we should soon be despoiled, if they who vilify us had the power which they are said to seek, and to attain which it is asserted they have already taken some measures.

Amongst other calumnies with which we are assailed, is one, that our religion is inimical to our civil institutions. This is neither the time nor the place to enter upon a refutation of this slander upon religion and republicanism. I call it a slander upon republicanism, for it implies that the vast majority of the Christian body in every nation and in every age, that is, the bulk of the civilized world during nearly eighteen centuries, have passed their verdict upon the incompatibility of republicanism with Christianity.

To render Roman Catholics suspected in the eyes of their fellow-citizens, it is next asserted that they are the agents of the absolute governments of Europe and employed by them to subvert our institutions, and to destroy our liberties. To prove this, reference is made to the great sums of money transmitted by those governments to the Catholic prelates of this Union, and the vast number of foreign clergymen, subjects of those absolute monarchs, who are daily poured upon our shores to aid in this unholy purpose. It is a device, of at least the standing of eighteen hundred years, to charge against the devoted victim whom a religious tribunal could not successfully convict, that he is an enemy to Cæsar.

If there be a conspiracy, I am one of the conspirators. If I be unfaithful to the republic, I am a perjurer, for I have deliberately and formally pledged my solemn oath to bear true allegiance to the United States of America. If I have entertained a thought against that allegiance, I am inexcusably ungrateful, for since I placed myself under her protection, the republic has sustained and cherished and upheld me both at home and abroad. Should I hesitate to prefer such a government, I should deserve compassion for my imbecility, and suffering for my folly, because I have experienced elsewhere the evils, I have witnessed the crime, and have wept over the ruin that inevitably followed from civil and political distinctions and preferences and partialities, because of difference of religion in countries where there existed the misfortune of religious separation. Mark then the extent of our conspiracy.

Whilst these states were colonies of Great Britain, they were under the dominion of her barbarous code of persecution. No Catholic existed in this diocess. No Catholic clergyman could be found within its limits. Scarcely could a solitary Catholic be found, concealing himself or his religion, upon a soil from which it was proscribed. At the period of the Revolution, one of the charges that Georgia brought against the British monarch, was the toleration of the Catholic religion in Canada. Georgia, to-day, is disabused of the mistake under which she then laboured. Georgia has done ample justice to Catholics, and she has found them faithful, and she rebukes the efforts of those who labour to bring back the yoke of oppression upon the Catholic. If a Catholic institution is to be fired, it is not the hand of a Georgian that will apply the torch; if defenceless females, devoted to the inculcation and the practice of virtue, of science, and of the accomplishments of their sex, are to be roused at midnight from their slumbers, in order to witness the plunder and the ruin of their peaceful abode, it is not the Georgian who will commit the outrage; and should such be perpetrated by others within his borders, I am greatly in error, if he would not be found as incapable of declaring his indignation at the perpetration of an injury which he would refuse to repair, as he would be to permit the domestic peace and the lives of his fellow-citizens of other states to be jeopardized, under the pretext of a cheap humanity. Thus, when, by the Revolution, these states were opened to the Catholics, they were destitute of churches—they were unprovided with a clergy; in a word, there was no opportunity for the exercise of the Catholic religion, though liberty for that exercise had been granted. The former southern colonists, now become citizens, were not Catholics. Gradually, by means of immigration, a few Catholic settlers began to collect in the state. Maryland, originally a Catholic settlement, had, under the British government, and in its colonial infancy, given the bright example of first creating, within our borders, religious freedom. Subsequently, the Catholics became the victims of their own generosity. The Protestants, of various denominations, who fled from the persecutions of each other, and who were received by the Catholics as brethren in civil rights, united with that party in England, which, with republicanism and the Gospel upon their lips, were guilty of the greatest excesses, enacted against the Catholics of Maryland the worst provisions of the most cruel laws that ever disgraced the statute book of Britain, and superadded in the colony, new items of wanton insult and afflicting degradation. Yet a few of the early settlers and their descendants were enabled to outlive the oppression, and to keep some clergymen in secret. Pennsylvania, being less hostile, contained more Catholics, and their clergy were less oppressed. About forty years ago, a small body of the remnant that was in Maryland, still faithful to the altars of their fathers and their God, and having, with the illustrious Carroll, hazarded their lives and fortunes, and sustained their sacred honour in the struggle for independence, removed into that part of Georgia where their children are now found. There, in the woods, they practised, as well as they could, without a church, without a priest, without an altar, the duties of their religion. There was our first church in this state subsequently erected; there they had occasionally the offices of religion. But there also, for years, they beheld the gates of their humble temple closed, but still cherished in their bosom the hope that one day it would be reopened. Upwards of fourteen years have elapsed since I stood amongst them with a breast filled with emotions of admiration for their fidelity, and of deep interest in their welfare. I found only one priest in the state of Georgia; he then ministered at this altar; he was upon his departure for another state. Savannah had been deserted; I was asked to provide a ministry. I was charged with more than the care of Georgia. On every side children cried to me for bread, and I had no one to assist me in breaking it to them. My situation was like that of every other bishop in the Union. I need not recount to you the sad history of my efforts and of our disappointments. Years passed away, and we saw that we made scarcely any progress in supplying a daily increasing want. Children were rising up, emigrants were arriving, our brethren in the faith were spreading themselves over the face of the country, and from every quarter they called upon us for the aid of a ministry that we could not create. It was under those circumstances, that I felt it to be my duty to proceed to Europe, in order to procure the means of supplying these urgent wants. Brethren in the faith, our religion is everywhere the same; whether he worships under the dome of St. Peter's, or erects his altar under the bark of the Indian's cottage; whether he drinks of the Savannah or of the Ganges; whether he wields a sceptre at Vienna, or exercises his right of suffrage at Columbus; the Catholic is a member of the same one universal church; though it might become their duty to struggle with each other in the field, or upon the ocean, at the call of their respective governments, yet Catholics can kneel together before the same altar; and though their duties and their interests, as regards the things of time, may be in opposition, yet they have a common interest and a common obligation, as regards the concerns of eternity; and in the days of the Apostles, the brethren in Jerusalem were assisted by those of Corinth and of Rome. Neither, indeed, do we complain, nor would we be warranted to do so, that they who would criminate us for bringing a few thousand dollars into the country for its improvement and our own convenience, send hundreds of thousands yearly to distant regions, in order to make proselytes to their opinions. The institutions of our republics leave them as perfectly free to scatter the fruits of their industry to the four winds of heaven, as they leave us to add to the stock of the nation the sums which we receive from the industry and the charity of our friends. Our brethren, in some parts of Europe, felt that not only was there ground for a general claim upon them as Catholics, but that, from peculiar circumstances, there were peculiar claims, to which, by many motives, they were urged to attend.

I felt that many of those who, under my charge, were in this state of spiritual destitution, were likely to be supplied, upon my representing their situation to the Irish church, of which they once were members, and in which they had many dear relations, and the members of which, generally, take so deep an interest in all that concerns our republics. I observed that, although stripped of their wealth, by the plunder and persecution of centuries, the Irish Catholics could not aid us to any considerable extent with money, yet they were disposed to do what they could. And I desired to select, from amongst the numerous candidates for orders which that church has always furnished, those whose religious and natural qualifications, and whose political sentiments would make them most useful to supply our missions, until our native youth would offer themselves in sufficient numbers to enable us to create a natural-born clergy for the ministry of our church.

France had, on many occasions, besides sustaining religion within her own borders, done much for its service abroad; her missionaries have, during centuries, been found in the Levant, and in the still more remote regions of Asia, as well as in Africa. She created the Canadian and other churches at this side of the Atlantic; and, during years, an association of her children have contributed, by their prayers and their alms, to uphold the Chinese and other missions, and, at the suggestion of some of our prelates, natives of that country, who have felt the destitution of our missions, one portion of the fund of this association has been, for a few years past, contributed to our aid. We had a sort of claim, also, upon their generosity, inasmuch as some of our flock were of French origin.

For a long period, some of the most industrious and useful accessions to the populations of these states, were natives of Germany. During upwards of a century, some of the men, by whose patient, untiring industry, Pennsylvania has been rendered fertile and grown in wealth, were German Catholics; latterly, vast numbers of valuable laborours have poured into our harbours from Switzerland, Bavaria, and Austria; they spread themselves throughout our states; their spiritual wants increased our embarrassment. One of our prelates, who is a native of Germany, appealed to our brethren in the faith, in those regions, to assist us in our efforts to supply their wants. The disposition to aid us, was generously manifested, but there were legal impediments, which, if not removed, would prevent their generous co-operation; for the purpose of that removal, it became necessary to apply to the governments of Austria and Bavaria, to explain fully to them the nature of the aid that was sought, to convince them that no political object was covered by a false appearance, and that the end which it was proposed to attain, was purely and simply and exclusively religious. When this was made manifest, then, and not till then, was permission granted to form the association, and to have its contributions transmitted, in order to promote the interests of the religion which they themselves profess, whilst, at the same time, they secure that the business of the society shall be confined exclusively to its single and original object. Some of the leading members of the Austrian court, are united with some of the most respectable clergymen and laymen, who form the council of its direction. The business of that council is exceedingly simple, being confined to superintending the receipts of the subscriptions, considering the applications for aid from our churches, and the accounts of the manner in which their benefactions have been disposed of and to making the distributions of the funds which they may hold.

I felt it to be my duty to lay the claims of this diocess before the councils that direct these associations, and was advised to have personal interviews with them, that they might be more fully informed of our situation by this mode, than by writing. I have received some aid. And this is the nature and the extent of our conspiracy! If the government of Austria is absolute, that of France is revolutionary; if the Bavarians are subjects, the Swiss are republicans; and it certainly would be no easy task for those who charge us with a conspiracy against the liberties of our country, and the rights of our fellow-citizens, to induce their fellow-Protestants in Ireland to believe that the Irish Catholics are leagued with the house of Austria, to destroy the right of suffrage and to overturn our republics. The heterogeneous character of the several members of this feigned conspiracy, which in sadness I am constrained to call feigned and invented, not imagined, is not, however, its most ludicrous attribute. May God in his mercy forgive those who, by this and such like fictions, would stir up against us the hatred of our fellow-citizens. May he turn from their bad courses those who would disgrace our country by the destruction of our edifices, and who would endeavour to justify their misdeeds by systematic slander of the pure, of the humble, of the enlightened, of the unprotected. The issue is before an acute, an investigating, a patient, and a well-disposed people. Events must have their course: a short time will suffice to detect and to expose the conspirators; for I have no doubt of the existence of a conspiracy, of which it is intended that we should be the first victims, but not the last. Brethren, you will bear with me, if under our present circumstances, whilst I felt that I ought to you explain the reasons for my absence, I have been led into remarks and observations, which, though not strictly appertaining to our present business, yet seemed to me naturally to arise from the topic upon which I was engaged.

Though the money thus given was entrusted to my own judgment for expenditure, still I feel it convenient to have the accounts laid before you, as I have previously laid them before the convention of the churches of South Carolina. You will observe that the amount is small, and I trust you will find that it has not been injudiciously applied. It has been already expended, and a debt presses upon us, which it is necessary to extinguish by our united exertions. It is also necessary that we should exert ourselves to uphold those institutions that are essential to the continuance of religion.

In the enumerations of the benefactor of our church, I have omitted the Holy See, as I view our relation thereto to be different from those in which we stand to the others. The See of Peter is the centre of Catholic unity: it is the church which, by divine institution, presides over the Christian world; frequently afflicted, yet it has been occasionally enriched by the benefactions of the pious. The father of the faithful has sometimes the distribution of funds entrusted to him by the wealthy, the zealous, and the charitable, for the succour of the afflicted, for the promotion of piety, for the propagation of the faith, for the cultivation of letters, for the improvement of science, for the encouragement of the fine arts, for civilizing and polishing man upon this earth, and for endeavouring to attain his salvation in a better. The records of ages, the conversion of nations, the monuments of the eternal city, testify to the faithful execution of this trust. Frequently has the rude barbarian led his horde thither to plunder. Frequently, under the pretext of patriotism, and profaning the venerated name of liberty, has some desperado of ruined fortune, of blasted hopes, and of unregulated ambition, assailed the weakness of the peaceful and confiding pastor. The unprincipled despot, whose tyranny struck awe into the people, whom his waste had astonished, has frequently replenished his exhausted coffers from this treasury; and in every age the pen of the venal, the panegyric of the profligate and the commendation of the irreligious, sustained and strove to justify the rapacity of such invaders.

If that see possessed to-day a small portion of what had been thus confided to its keeping, we should be entitled to what would more than satisfy our wants; but the history of the last fifty years exhibits to you the catalogue of plunders, of profanations, of humiliations, of insults, of incarcerations, and of contumelies, to which the extraordinary, great and meritorious men, who have within that period succeeded the first Apostle, have been subjected. They have eaten the bread of tribulation: their drink of bitterness has been mingled with tears, yet were they not unmindful of their children; and of the scanty stock which they gathered from the fragments left by the spoiler, they have cheerfully divided a portion. It is true, that you will find our part exceedingly small, but under the circumstances in which it was given, you will value it as exceedingly precious! And because it has been given and received, we are said to be conspirators against the liberties of our country.

If, then, it was necessary to make those exertions on my part, the object being to secure for you and for your children, and for your children's children, the benefits of religion, are you not bound to make corresponding exertions? Of what use will it be to have churches, unless you have a clergy to officiate in them? Your former experience shows you that you cannot calculate upon procuring good pastors, unless you provide for their education; and although we have, thank God, been able by considerable efforts on our part, and great sacrifices and privations on theirs, to create the body of priests now in the diocess, yet they are not immortal, nor are they sufficiently numerous. We are called upon to supply pastors to many who, for years, have had no ministerial opportunities, and as yet we are unable to answer their petitions; there are, it is true, a number of students in our seminary, if I may so call the wretched building in which they are placed; but we have no certain nor probable income for its support; they do much to assist themselves—a meritorious association of ladies in Charleston has done much to procure for them some of the first necessaries, and has been thus eminently useful; the small produce of the general fund, whilst it was paid, was applied to this object: a considerable portion of the money obtained abroad, and some benefactions at home, were contributed to its support; but you will discover in all this nothing of permanency, nothing which is calculated to insure the existence of an institution essential to the continuance of a ministry. Ask yourselves what Georgia has done for this purpose? The answer is easily furnished. The question now remains, what will it do? This is for you to answer. A proper building ought to be erected—funds should be created for the support of a sufficient number of professors—means should be found to aid in maintaining the students. In every Catholic country, the means for these purposes are furnished either by the government or by the people. Our government cannot be looked to; the claim is upon the people. Look to your brethren of other religious denominations throughout our republics, see how amply they have endowed their colleges, how independently they support professors, how liberally they aid their students. Will you make no effort to do the same? There are now in the seminary of Charleston thirteen students, and another, a native of this state, is proceeding immediately to join them; two others from South Carolina are studying in the Urban College of the Propaganda in Rome, where they receive not only their education, but their board, lodging, and clothing, free of expense. This is not too great a number for the diocess: and even with this number, it will not be easy for some years to supply the demands that are made.

When I last had the pleasure of addressing you, I informed you that I had organized a church at Columbus, yet it was only this year that I was able to send a priest to take charge of its concerns. I must take this opportunity of expressing my perfect satisfaction at the manner in which he has been received and treated, and also testify to you, and to our brethren of other religious denominations in Columbus, my profound gratitude for their munificence in contributing to aid us in erecting a church in that prosperous town. May the Almighty repay them in multiplied benedictions.

But, brethren, there are several other missions differently circumstanced; and it will be necessary frequently to aid, not merely for the erection of a church, but also for the support of a clergyman upon some new station. You are aware that two principal objects for creating the general fund, were the education of a clergy and the sustaining of poor missions. By the constitution of the church under which we are an organized body, you have undertaken its payment, but the appointment of the collector in each place is confided to the vestry. I would advise you in each church to adopt a by-law, similar to that which has been adopted by the vestry and members of the cathedral, by which the treasurer of the church is ex-officio constituted the collector of this fund, and directed to collect it, together with the pew rent, and to pay it over quarterly, according to the provisions of the constitution, to the proper treasurer. This will probably be the most simple and effectual mode of rendering this resource available.

I am happy to find that in the churches of Georgia the same good spirit has manifested itself that has already produced some good results in Charleston. The Society of St. John the Baptist is a voluntary association, founded upon the same principles, and for the same objects, as the association for propagating the faith which exists in France, and the Leopoldine Association in Germany. The members undertake to pay small contributions for missionary purposes, and to unite their prayers daily with each other, and, with the labours of the clergy, to obtain from God his blessing upon the work in which they are engaged. The great difference is, that France and Germany contribute to aid their brethren abroad. You contribute to aid yourselves, to sustain our own institutions, to provide for your own wants, to secure the blessings of religion for your own descendants. Do, I exhort and entreat you, do persevere, and be not wearied of doing well. Will you, at the hour of your death, regret the contribution you shall have made, the time you shall have given, the labour you shall have bestowed in an effort of this description? Will your children be the less wealthy in this world? How many blessings will you not have secured for them in the next?

You are aware that for some years I have been engaged in efforts to establish, in this diocess, some houses of those useful women who, under the regulations of religion and the bond of a vow, devote themselves to the works of spiritual and corporal mercy, to the instruction of the ignorant, to the education of youth, to the protection of the orphan, to the leading, by admonition and example, in the way of virtue, in the practice of piety, to regions of more pure enjoyment than we can expect here below, to the solace of the afflicted, to the care of the despised and the neglected, and to smoothing the pillow of disease, encouraging those who languish in sickness, endeavouring to restore them to health, or to cheer them on towards heaven. To a considerable extent it has pleased God to bless those efforts; aided by a faithful clergy, and seconded by the devotedness of the females who desire thus to consecrate themselves to God, I have the gratification of seeing the Sisters of our Lady of Mercy, in Charleston, assiduously occupied in the care of a very flourishing and remarkably well-regulated school; training up the children entrusted to their care in science, in virtue, and in habits of industry. They have also charge of some orphans, for whose support voluntary contributions have been occasionally made, and in the advances which they have made in their internal discipline, I flatter myself that I perceive the sure promise of permanence and usefulness. A number of young persons of their sex, who are desirous of joining their institute, have accompanied me from Ireland; and if, as I should hope may be the case, they will be found fit, and continue desirous of joining them, I trust that before long you would feel it to be a duty to have the benefits of the institute extended to this state, for though we could not at present yield to such an application, I trust the day [in] which we could is not distant.

There are other ladies in Charleston, some of whom have belonged to religious institutes in France, who are desirous of forming an establishment in that city, or at least in the diocess. I am exceedingly anxious for their success; hitherto some little difficulties have prevented their perfect organization as a religious community. But I trust they will soon be fully removed. Amongst them are persons eminently qualified to fulfil the duties to which they are devoted; their school has been for a considerable time in operation, and they have given satisfaction to those who have entrusted their children to their care. It will be an additional blessing to the diocess should they succeed.

One of my earliest resolutions, when I undertook the charge of this diocess, was to establish therein one of the best houses for the most perfect education of young ladies. I had long known the peculiar qualifications of the Ursuline community in Cork for this important task. I have since then had many opportunities, in various parts of this and of the European continent, as well as in the British Isles, for obtaining an intimate acquaintance with the first establishments for female education, and the result of my observation was to confirm me in my original intention of endeavouring to procure a colony from that house. This I was so fortunate as to effect, and some of the ladies of that community have accompanied me to this country, and are now established next to the cathedral in Charleston. They have, at the beginning of the year, commenced their labours. Their principal object is the instruction of young ladies of their own communion, in the highest branches of literature, and the most becoming accomplishments that befit their sex, whilst they train them up to a solid practice of perfect piety. They invite none, they are ready to fulfil the duties which they have undertaken under the proper circumstances. Should any of our brethren of other religious denominations desire to profit by their school, they hold out no inducements, they openly exhibit the conditions on which the children of such parents will be received. Should application be made from such quarters, it will be for those who apply to determine, after having received accurate information.

I have thought it right to exhibit thus to you the exertions that have been made to increase the facilities for the improvement of your children, as well as to procure advantages for yourselves.

I would remark that you have within the diocess to which you belong, the oldest Catholic paper in the United States. The *Catholic Miscellany* belongs to you, it has served you on many occasions when you have been misrepresented and assailed, its sources of information have been always various and authentic, its tone temperate and firm, its contents, perhaps, might be advantageously compared with those of many others, its editors never sought remuneration, not to say profit. It has served you over twelve years at a loss of upwards of two thousand dollars to its conductors. At the present moment it is altogether a losing concern. Is it the wish of the Catholics of Georgia that it should perish? If it be not, let them sustain it. Its conductors will form their determination, not upon any barren resolution that this convention may pass, but upon a view of what subscriptions shall be paid into the office. I apprehend that if you suffer it to perish, you will have cause to regret your negligence when it cannot be so easily remedied.

I have stated to you that my request to be released from the legation with which I was charged was unavailing. I respectfully stated, however, to the holy father, that I could not in conscience leave my diocess, because the presence of a bishop was essential to its welfare, and that it had already suffered considerably by my absence. I was then told that this inconvenience would be obviated by affording me a coadjutor, with the episcopal character, who could aid me when I was present, and administer, under my direction, during my absence: and I was told to furnish the holy father with the names of those priests whom I considered best qualified and willing to undertake the charge. Thus pressed, I made the selection, taking into account, as well as I was able, the opinions of the clergy of the diocess, and the reasonable desires of the people; and at the same time I transmitted a list of the names to every bishop in the Union, and to the clergy of the diocess. I am gratified at having ascertained that in no quarter was there any objection. One gentleman who had been named, the Reverend Doctor Cullen, President of the Irish College in Rome, declined the appointment; another, the Reverend Doctor Clancy, Professor of Moral Philosophy, in the College of Carlow, in Ireland, was induced to accept the nomination. I expected him to have arrived in Charleston, for consecration, in the month of last February, but he was induced under circumstances which I had not foreseen, to get consecrated in Ireland, on the 21st of last December, and will not probably arrive in this diocess before the month of September. I have been acquainted with him from his childhood; he was placed under my care when he first entered college; he is well known to several priests of the diocess, and I am convinced he will share largely in your esteem and affections, for I know his deserts.

At our last provincial council, which has been celebrated since our last convention in this state, two new dioceses have been created in our ecclesiastical province. Vincennes, which has for its territory the state of Indiana and a large portion of Illinois. In this see is one of our most amiable, erudite, and pious prelates, the Right Reverend Simon Gabriel Brutè, formerly Professor at St. Mary's, at Emmetsburg. The other see is fixed at Detroit, with Michigan and the Northwest for its territory; the excellent prelate to whose zeal it is entrusted is the Right Reverend Doctor Frederick Resè, by whose creditable exertions the association of the Leopoldinen Stiftung was formed in Germany.

It has also pleased God to call from amongst us our late venerable archbishop, the Most Reverend Doctor James Whitfield, Archbishop of Baltimore, whose life was as edifying as his sense of religious obligations was conspicuous. He is remembered with affection by his flock, as he was regretted by his clergy. To him has succeeded in our metropolitan see, the Most Reverend Doctor Samuel Eccleston, a native of Maryland, who at an early period of life was convinced of the truth of our religion, and embraced after due investigation the tenets of that church in which he holds so conspicuous a station, by the unanimous recommendation of the prelates of our Union, and the approbation of the holy father. These facts proclaim his eulogy at a comparatively early period of life, and lead us to anticipate desirable results from his administration. May he long be preserved and strengthened for the performance of his arduous duties!

Since I have last addressed you in convention, I have ordained four priests, one of whom, the Reverend Cornelius Ryan, has been called away from us, in what to us appeared to be, the commencement of a bright and an useful ministerial career. However, the Lord gave, and the Lord took away; blessed be his name! He sees better than man can conjecture, the time when he can save, and he frequently baffles our calculations in the wise arrangements of his providence.—Whilst our hearts rejoice in the hope that they have found favour through the merits of atonement, let us still send our prayers to the throne of mercy on behalf of our departed friends.

The Lord has also summoned to account before his tribunal the late Emperor Francis of Austria; with his political character we have no concern, but he was our benefactor and our brother in the faith. He generously removed the obstacles that interposed between the charity of his subjects and our relief; let us not forget him in our prayers; let us intercede in his behalf, that if his soul be in a state of temporary suffering where it is capable of relief, that aid may, by the merits of our Redeemer, be conferred upon it.

I am not aware, beloved brethren, of any other topic, to which I would at present direct your attention, but should you desire any other information, that it is in my power to bestow, I shall, upon your application, be ready immediately to communicate it, and I pray the Almighty, through the merits of Jesus Christ, by the influence of the Holy Ghost, to enlighten our minds, to direct our deliberations, and to bless our efforts, so that we may determine upon what will be useful, and execute it to his glory, and to our own salvation.

I remain, beloved brethren,
Yours, affectionately, in Christ Jesus,
JOHN, *Bishop of Charleston.*

NINTH CONVENTION APRIL, 1839

Beloved Brethren:—We are assembled, by the permission of the Almighty God, to consult respecting the mode by which our exertion may be most usefully directed to the promotion of religion and the extension of spiritual benefits to this state. One of the principal objects that will call for your attention, is an important series of amendments to that constitution which, upwards of sixteen years since, we have adopted as a plan upon which we might be preserved from the evils attendant upon, and consequent to any attempt at usurpation by the laity, of the clerical rights, or from efforts on the part of the clergy to exclude the laity from that province in which they may rightfully interfere. For this purpose, the special rights and duties of each have been detailed with some precision and minuteness in that instrument, by which, in common, we have consented to be bound. During the period that we have observed its regulations, I flatter myself that we have had amongst us perfect, peaceful, mutual confidence, and have cordially co-operated for the great object that we united to attain. I am better aware, than you can be, of the good that it has produced in almost every portion of the dioces, by affording, on several occasions, a sufficient and satisfactory rule for the immediate settlement of differences, and removal of jealousies and distrust, that must otherwise have proved as disastrous in their results to us, as they have in other churches where no sufficient mode had been provided for their removal.

I believe that the provisions made for this purpose, then, continue to meet our full approbation, and to be sustained by us in all their integrity. That constitution contains other provisions, whose object is to procure that from common consideration of our wants and our means from time to time, and especially, at annual conventions, we may have our zeal better excited, our judgment better informed, and our action in perfect co-operation, to increase and to apply usefully the means necessary to promote the welfare of our church. The proposed amendments have for their object to attain this end better, by substituting one annual convention of the diocess in some convenient place to be designated by the Bishop from time to time, instead of an annual convention in each of the three states which compose the diocess; and also, supplying an omission in the original constitution, in consequence of which no provision was made for electing those officers whose election was fixed for a special day, in case that day should pass without the election being made.

It is provided that before any amendment shall be made to the constitution, the Bishop shall deliver his judgment in writing as to its compatibility with the doctrines and general discipline of the church, and with the special discipline of the diocess of Charleston. I have given that judgment in Charleston upon the application made to me on the 2d of November, 1837, by the clergy and lay-delegates of South Carolina, that the proposed amendments contained nothing incompatible with that doctrine or discipline. I repeated the same in Augusta on the 13th of May, 1838, upon the application of the clery and lay-delegates of this state. Upon this judgment having been given, in each instance, the several houses took up the amendments for consideration, and in each case they were certified to me to have been unanimously adopted. I, then, as required by the constitution, sent copies of them to the several vestries, who returned them to me as unanimously approved. I then, a second time, submitted them to the House of Clergy and Lay-delegates of South Carolina, at the Convention in last November, and I found upon their proceedings that they were unanimously adopted in each house, to be considered part of the constitution as soon as they should have been adopted by Georgia and North Carolina, and approved of by the Bishop. North Carolina has already sufficiently expressed itself upon the subject, and the amendments are now laid before you for final adoption or rejection by the majority of the clergy and a majority of the lay-delegates of this Convention. By the fact of my submitting them in this manner to your final decision, I express my favourable judgment in their regard, for the constitution provides that if my opinion concerning their utility should have changed, I would be at liberty to withhold them.

I consider it far more conducive to unity of sentiment and of action, attended with much less expense and inconvenience, better calculated to produce, and tending much more powerfully to attain the great object for which the Convention is intended, to have but one annual assemblage for the entire diocess, than to waste our energies in partial efforts.

Should such be your opinion, and that you adopt those amendments which have now, during nearly eighteen months, been going uninterruptedly through their previous course, another question will present itself for your consideration—that is, whether you shall enter upon any of that business which henceforth will be matter for the assembly of the entire diocess, and not that of either particular state. Should you determine that you will not enter upon such business, but let it lie over for a few months until the Convention of the diocess shall be assembled, you may, by your vote, should you so deem it proper, continue the present general trustees and treasurer of the general fund in office, until that period; but should you deem it expedient to enter upon other business, I shall have the accounts of the diocess prepared for your immediate inspection and information, and such other information as you may require, communicated to you to the utmost of my power, with the least possible delay.

I shall, therefore, for the present, not detain you from proceeding to consider the business thus submitted to you, and holding myself ready to meet such inquiries or communications as you may think it proper to make, shall implore upon our proceedings the blessings of the one God, Father, Son, and Holy Ghost, through the merits of our blessed Saviour Jesus Christ, to his honour and glory, and the salvation of souls.

JOHN, *Bishop of Charleston.*

ADDRESSES TO THE CONVENTIONS OF THE DIOCESS HELD AT THE CATHEDRAL AT CHARLESTON

FIRST CONVENTION NOVEMBER, 1839

Beloved Brethren:—This is our first meeting as a Convention of the diocess, for, as you are aware, such amendments as were necessary to effect this change have been made by the conventions and vestries of South Carolina and Georgia, according to the forms that were required by the constitution. North Carolina in the primary assemblies of her few congregations adopted them: thus with the most perfect unanimity this change has been effected, and after sixteen years of close observation of the manner in which the provisions of our constitution aid in securing uniform and harmonious action in the administration of our affairs, an additional opportunity has been afforded to me of being still farther convinced that our laity are equally anxious as are our clergy for the preservation of the rights of the hierarchy, the peace and respectability of our churches, and the welfare and prosperity of our institutions.

The situation of the Roman Catholic Church of South Carolina, was exhibited to its last Convention, nearly twelve months since; that of the church of Georgia was briefly considered upon a similar occasion in Savannah, in the months of last April. In North Carolina we have not during years had a Convention. I shall proceed to lay before you a general view of the situation of the diocess, previous to entering upon any history of the transactions of the past year, and making those observations which I consider that view will require.

When I was appointed to the charge of this diocess upon its creation in the year 1820, I found in it upon my arrival, five priests, of whom only three had jurisdiction, and but two were in charge of congregations, one in this city, and one in the city of Augusta. Since that period, forty-six other priests have belonged to it for shorter or longer periods—making the entire number fifty-one. Seven of these have died within the diocess and engaged in its duties—of the remaining forty-four, twenty-six have at various times and for different causes, departed from us,—three for just and sufficient reasons, three on account of infirmity, four whose departure was not regretted by either me or their people, and sixteen, most of whom are now engaged in other missions, very few of whom were by any means justified, as I believe, in their departure. Besides the five who were in the diocess at the time of its creation, nine others, elsewhere ordained, were affiliated to the diocess, not one of whom remains at present with us; thirty-seven were ordained for the service of our missions, most of whom were educated in this place; of these, six have died, thirteen have left us, and we have at present eighteen in the several stations of the diocess.

From this view, you will perceive that our missions have been principally served by those whom we have laboured to train up to the ministry amongst ourselves, and that we have every inducement to continue, and with more zeal to prosecute the exertions which we have made for this purpose.

In accounting for the defection of those who have left us, I believe two causes will sufficiently explain why other diocesses receive a preference. In the first place, our missions are much more poor; and next, their duties are generally more unpleasant. Whilst, therefore, I cannot approve of the departure of those who were ordained to labour with us, I the more value the spirit and the services of those who continue at their post. Their trials may be severe in this world, but they seek their recompense in a better. You will also perceive the obligation of the laity to exert themselves more strenuously to support their clergy in a becoming manner, and to make greater sacrifices in order to secure to the diocess an efficient clergy.

We have at present in the diocess, nine churches regularly and permanently served, and three which are served for nearly half the year, each, at intervals; besides two which are only occasionally visited —making fourteen in all; three or four others are likely to be added to this number before long; and a considerable number of stations are occasionally attended to, where the faithful from the vicinity have opportunities, sometimes not unfrequent, of approaching to the sacraments, of hearing instructions, and of being confirmed in their faith, and our separated brethren frequently have the strange opinions which they have indulged of our belief corrected. Efforts are also made to supply, as well as our means will permit, the demands and the spiritual wants of those persons employed upon our works of internal improvement. And when the vast extent of territory is considered, together with the small number of our clergy, and the very limited resources for meeting the expenses, I am convinced it will be found that if all that could be done has not been effected, still we have not been altogether negligent. It is true that some of those stations which are now in a languishing condition, would, probably, before this, have had churches and good congregations, had the priests, who, we had reason to expect, would have established them, continued at their posts, and been satisfied to endure something more for the love of God and for the salvation of souls. I am not, however, without hope that we shall be able, gradually, to carry into execution, plans that I had, years since, looked upon as about to be effected, until my expectations were thus prostrated.

It is of the utmost importance to have those stations, not only multiplied, but systematically visited at proper and settled intervals, because thus habits of regularly receiving the sacraments will be continued: whereas, irregular attendance produces occasional neglect, which soon degenerates into perfect irregularity, ending in their total desertion, and not unfrequently a falling off from the faith. Our scattered brethren stand in the most deplorable need of this assistance; separated from their altars, estranged from their brethren, dwelling in the midst of persons who have been taught to consider their worship idolatrous, their doctrines superstitious, their morality degraded, and their whole profession an abomination in the sight of heaven! The missionary who finds himself surrounded by a host of believers, and who offers the sacrifice in a splendid temple, and announces the Gospel to an admiring crowd, by whom he is respected, applauded, and enriched, may, indeed, do much good; but how far more meritorious is he who performs a tedious journey with poor accommodations, in the midst of those who view him with distrust, and are taught that he is an enemy to the truths of God, and to the liberties of the country? He makes this wearisome journey, perhaps to console, to sustain, to instruct, to edify, and to administer to one obscure family, who, though they need his ministry, cannot meet even his moderate expenses. Yet, if this family be overlooked, the faith of the parent is undermined, and the child grows up estranged from the altar of its parents, shamed out of the profession of their religion, by the perpetual repetition of the calumnies with which it is assailed. But if, at regular and stated periods, the habitation of this family be visited by him, who, like the Son of Man, has not a dwelling of his own, but like the Apostles, is a guest in the houses of those whom he serves, and is occupied, as was the Saviour, in preaching to the poor, not only is the parent consoled and sustained, but the faith of the family is preserved, the vicinage is edified, and the grain of mustard seed, which, during years, was cultivated in humility and self-denial, with an industry worthy of the fervour of those early days when Christians justly appreciated the value of a soul for which Christ has shed his blood, fastens its roots into the soil, whilst it shoots upwards with the cheering prospect of becoming a mighty tree, which not only will refresh the eye with its beauty, but will afford sustenance and shelter to those who need them.

I have dwelt long upon this topic, because, too often, I have found that my brethren of the clergy, wearied and disgusted by the toil, and the want of immediate success in performing this duty, have persuaded themselves, and sought to persuade each other, that it was a hopeless occupation; and because my brethren of the laity have more frequently supposed that they performed all that was required of them in the way of sustaining religion, when they provided in some manner for their own special churches, and their own particular pastors, without taking into account what they owe to their scattered brethren. The consideration of this topic, and the effort to provide some mode for remedying this extensive evil, necessarily devolve primarily and chiefly upon me, and it is in making the effort for that purpose that I have been hitherto most disappointed, yet, though frequently baffled, my hopes are not crushed. There is, amongst our clergy and laity, too much zeal for religion, too much love of God, too much charity for their neighbour, too great a love of immortal souls, to leave this great duty unattended to, and even should we overlook it, God can, from the very stones, raise up children to Abraham. He will not leave his people to perish, though he may, in his just providence, deal severely with those, who, having put their hand to the plough, and begun to labour in his cause, look back and abandon the field into which they have been sent, because other places of culture may be found more pleasing and less laborious.

At an early period, I was convinced of the absolute necessity of having a seminary for the education of the youth that aspired to holy orders; I have on so many previous occasions, explained how essential it was to create it, and the great advantages of its existence, that I shall not now enter upon the repetition. I shall only tell you to look around, and to ask if we had it not, who this day would serve on our missions? I shall ask you to recollect, poor as is our cathedral, how beneficial has been the observance of our ceremonial, and had you only the bishop and the pastor of this church, to officiate in your sanctuary, where would we have found the means of celebrating our ritual and pontificial offices? I have been more than once told, that its location in the interior would be more advantageous, in point of health, and more economical, in point of expenditure. Upon close examination, and mature reflection, I am led to more than doubt the benefit which would be anticipated from such a change. The youth educated in such a place, would, under our present circumstances, generally be obliged to pass one or two years in the city, previous to being engaged upon missions; they would be then, probably, more exposed upon the score of health, than they would be at an earlier period, and as they could not all be kept in the interior, and most of our missions are in the lower region of the diocess, it would be an exchange of inconvenience between exposing a priest, and exposing a student; besides, the number of students that we have lost by disease peculiar to our city, has been comparatively small.

Upon the score of economy. In the city, the superintendence of the students is undertaken without salary, by the priests attached to our churches: in the interior, we should have at least two priests for this purpose, and, to say nothing of the expense of their support, where could we at present find men whom we could spare for this purpose? Surely, I could not spare them from our missions, at a moment when I could find ample occupation for a number, in addition to those already employed. Were a farm to be purchased, I doubt whether its cultivation would repay us for the loss of the services of the person who should superintend its concerns, and for the expenses necessary for its purchase, and to render it profitable. Thus, after having, for years, given the subject my best consideration, I am under the impression, that the location of the seminary, for the present, in the city, is, both as regards health and economy, at least equally beneficial as its location in a remote part of the diocess, far from the supervision of the Bishop, without any opportunity for the students to become acquainted with our ceremonial, to learn, by observation, the proper mode of giving religious instruction to the public, and of being exercised in the duties of the inferior orders, as they gradually rise to the priesthood. I do not here advert to the benefits which they confer in catechetical instruction, and in giving order, and solemnity to her cathedral offices, in which they, in some measure, supply the place of a chapter. At present, the number of students is indeed very small, but several applications have been made, and that number is likely to be soon enlarged. You have, in these observations, the general grounds upon which I have heretofore acted, and upon which I am likely to continue my determination of keeping the seminary in the vicinity of the cathedral. I am aware of some objections that have been made, upon other grounds, but I find, upon examination, that where they are well founded, the inconvenience is easily removed, and the remedy has, to a certain extent, been already applied; and in other instances, the benefits far outweigh the inconvenience. In this life, we cannot look for absolute perfection in human institutions; we must only endeavour to follow in practice that system which, in our actual position, gives to us the greatest good, with the least evil.

You are aware that we have been somewhat aided in our efforts, by the existence some time since of a seminary for lay students in this city, but for several years it has been discontinued. There were strenuous exertions made for its destruction by influencing the parents of other religious denominations to withdraw their children under a variety of pretexts, though it was on all hands conceded, that the education was solid and extensive—and that no interference whatever, with regard to religion, existed. However, the pastors of other churches and their associates, thought it their duty to have it crushed; they at length plainly communicated their motives, and many instances, the parents were told that it was criminal to sustain us, because in the first place, the profits of the school would be applied to support our religion; and in the next place, though we did not use any efforts to produce a change in the religious views of the children, yet their intimacy with us, and their regard for us as teachers, would influence them through life to such an extent as to destroy that abhorrence in which our superstition, as they termed it, should be held. Though many yielded to this entreaty, others disregarded it, and neither the diminution caused by this influence, and by the creation of other seminaries for the purpose of receiving the children thus withdrawn from us, and some established upon other principles, would have induced me to discontinue our establishment, however small the number of pupils, and even should it not be a source of profit; but I found the demand for priests to perform their first and appropriate duties to be such as to place me, by reason of the defections to which I have before adverted, under the necessity of either leaving the missions deserted or the seminary suspended. Nor have I as yet been able to secure a sufficient number of properly qualified clergymen to enable me to have both properly attended. Of course I was obliged to prefer the missions—but I trust the day is not distant when I can without injury to them, establish a literary institution upon a more permanent basis than the former. It is greatly needed, nor am I by any means indifferent to the existence of so essential a portion of those establishments which our situation requires. I do not contemplate it as a source of revenue, because I do not venture to calculate upon its producing what would be requisite for its own support for a considerable period after its erection; but I am deeply anxious to secure for the children of our own flock that sort of education which will be most beneficial to them, not only for time but through eternity.

I also received formerly some little aid by the method indicated in the eighteenth chapter on Reformation, in the twenty-third session of the Council of Trent, by receiving from one or two of the churches which were then able to afford it, a portion of the income allowed to the support of the clergy, to be applied to the seminary. But I would have been deeply involved in such inextricable difficulties as would have quite impeded our progress, had it not been for the charitable aid so liberally bestowed upon us by those admirable societies for the aid of foreign missions, that of the Propaganda in France, and the Leopoldine Society in Austria. We have also been aided by the Holy See, and I have received something from Ireland. The amount and the application of those sums have been submitted to the successive previous Conventions.

I felt that it would indeed be strange if, whilst we received aid from our brethren in Europe, we should make no exertion for ourselves: accordingly, about five years since, I recommended the formation of a society in this diocess, similar to those whose charity we experienced. It was formed upon the invocation of St. John the Baptist, whom the first Convention of the church in this state, had selected as its patron. And the contributions of its members were to be disposed of by its committee, as they should see proper, between the support of a seminary, and the aid of poor missions. We have received considerable aid also from this source, but I trust that greater exertions will be made, and that prayer will be always an accompaniment of their almsdeeds; for not only is it written that God loves a cheerful giver, but also that we should pray the Lord of the harvest that he would send labourers into those fields that are already ripe for the sickle.

The priests of the diocess, foreseeing that they may be overtaken by sickness, by accident, or by age, and rendered incapable of serving the flock, though they felt that in such a case it would be the duty of the laity to support them, as having for the purpose of their service, given up all other prospects and opportunities of making provision for themselves; yet determined, small as were their means, and strong as was their claim upon those whom they served, to make an effort by laying aside a little of even the pittance they receive, to create a fund out of which the destitute of their body may be aided. They have thus formed what may be denominated rather the germ of a fund, than a stock which would be applicable to the relief of any one of their body did he need it. The laity have done nothing as yet to aid them in this effort.

For the purpose of educating female children, of having care of orphans, and of assuaging the sufferings of the sick and aiding towards their recovery, I, about ten years since, formed the congregation of Sisters of our Lady of Mercy, taking the principles of their rule from that drawn up by St. Vincent of Paul for the Sisters of Charity. Their number has gradually increased, and they have made great progress towards attaining that perfect observance of all their duties, to arrive at which not only humility, charity, and steady habitual correspondence with those graces which God mercifully bestows through Jesus Christ upon his servants are required; but also a considerable share of experience is necessary. Already have the sisters earned for themselves the lasting gratitude of numbers upon whom they conferred great benefits, but I trust they have laid deep those foundations of virtue, upon which they may raise a superstructure of usefulness, and secure for themselves the blessings of their God.

In whatever way other dioceses may exceed us in numbers, in means, in churches, in colleges, and in seminaries, I can safely assert that no one of them surpasses us in the possession of a good institution for the perfect education of young ladies. Five years have nearly elapsed since the Ursuline nuns have come amongst us, and already they have succeeded beyond my expectations.

We are so perpetually assailed and misrepresented by the public press, especially by that portion of it which is sustained to promote the objects of our brethren of other denominations, that I have always considered it to be essential to our well-being to have a periodical paper, through whose columns we may be able to give such explanation as those assaults and calumnies may render necessary: not that I would consider it prudent or useful, or even practicable, to keep up a perpetual conflict with those, who without any regard to principle, seek for controversy, to profit by its accompanying excitement, or to be continually engaged in noticing charges, which have been frequently refuted. But as, from time to time, the mode of the assault is varied, it may be necessary to meet an old charge in its new form; occasionally, too, an honest inquirer after truth, may seek for the solution of a difficulty, or the correct exhibition of our doctrine; and for Catholics themselves, the information thus conveyed is exceedingly useful. Hence, during a number of years, we have, though at serious pecuniary sacrifices, continued to publish the *United States Catholic Miscellany.*

I may then in a few words recapitulate so as to show you our position.

We have eighteen priests, fourteen churches, one convent, one establishment of sisters, sufficient opportunity for as many ecclesiastical students as we need, though the accommodation is exceedingly poor, a society, to aid by subscriptions our seminary and our poor missions, and to these I may add a society of ladies to aid the seminary, not only by their contributions, but by other very valuable services—and our periodical *Miscellany.*

Respecting our missions; though the number of priests who serve on them meet with no great pecuniary encouragement, and have to endure in several instances great inconveniences and privations, still their success in keeping together those committed to their charge, in occasionally witnessing additions to their number, in breaking to them the bread of life, in leading them in the path of virtue and to the use of the sacraments, is considerable. On my visitation in the course of this year I was consoled and edified at the progress that I witnessed. The districts are, however, in general, much too extensive, and it would be desirable to have them more limited; of course this would require a more numerous clergy, and had they who were originally destined for this mission remained amongst us, and endured a little longer, much more good would have been done. I have for several years contemplated divisions and establishments which I have not been able to compass, but I trust that I may before long effect what I so ardently desire.

In consequence of the evil to which I have here adverted, I am painfully aware of some defections and losses. I trust the fault does not lie at my door; yet I must lament what at present I cannot remedy. These losses are comparatively few, but one soul would be too much.

An increase in the number of priests is necessary, not only for the purpose here indicated, but it is plain to the most ordinary observer, that there has been a considerable increase of population within a few years by emigration on our sea-board, that a large portion of those who thus arrive, are members of our church, that as the internal improvement of the states advances, they begin to spread towards the interior, and that it is necessary to take timely measures, to have them supplied with a ministry to preserve their faith, and to secure their morality. Nothing is more evident, as well from principle as from observation, than that when bereft of the aid of religion, and the moral influence of a clergyman, such persons become very quickly, the degraded disturbers of society, instead of being as they would under such influence the sinew of industry, the creators of property, and the strength of the land.

The contrast between the good conduct of those persons who, being engaged upon the public works, have the benefit of religious attendance, and of those who have not, is palpable and notorious. It is not only the cause of their own ruin, but it is an injustice to the community to have them neglected, where attention to their spiritual wants is at all within our power.

I may add that for the purpose of creating a proper establishment for the education of our male youth, we would also need three or four additional clergymen. So that it is plainly our duty to make exertions for the purpose of adding, as soon as possible, to the number of our clergy.

Since we last met, it has pleased God to call from amongst us, our oldest brother in the ministry, the Rev. Robert Browne. During many months previous to his death, he was in so debilitated a situation as to be unable to officiate, but he turned his leisure to account; and by the performance of those acts of religion which he had so often recommended to others, he endeavoured to prepare himself through the merits of his Saviour to obtain the mercy of his God. His memory is cherished by many. May he rest in peace!

During the last year, we have received four candidates for orders, one of whom has been ordained. Our present number is five, and there are several applications under consideration.

Sickness has been again within our borders; but thank God its ravages in this city, though spread over a larger space of time, have been comparatively limited as regards number. And during its prevalence, the Sisters of our Lady of Mercy were at their post. Augusta, however, has been long and sorely afflicted. Its pastor was aided in the laborious discharge of his duty by the Rev. T. J. Cronin, whom I felt it necessary to send to his assistance, as no single priest could by any exertion do all that was necessary in such a state of desolation and of death. They performed their duty for the sake of their God, and the love of immortal souls, redeemed by the blood of our Lord Jesus Christ. From him they are to expect their recompense! yet they have been consoled, not only by the testimony of their own conscience, and the blessings of those whom they served, but the approbation of a grateful public, and the kind expressions of the municipal authorities have been added thereto. Three of the Sisters of our Lady of Mercy have also the consolation of knowing that even here below, their charity and devotions have been duly prized by men, though intended by them only as an offering to that God to whom they are so deeply indebted. The pastor of Savannah has also been zealously occupied, in the midst of severe privations, upon a remote portion of the public works attached to his district, in ministering to the health of the souls and bodies of a number of the labourers, who were seized upon by a bad fever. Far not only from the land of their birth, and the comfort of their families, but in such a state of destitution, and remoteness from all necessary attendance, that but for his charity, they must have perished; whilst his assistant was, at the same time, nearly overwhelmed by the numerous applications of those who were dying in the vicinity of the city. Yet has God sustained them to continue still to serve him, with like fidelity on similar occasions. I must also here notice the charity of the congregation of the church of the Blessed Virgin, at Locust Grove, in the generous relief which they sent to the sufferers in Augusta! May the God of charity give them a rich reward.

The afflictions which have thus fallen upon our principal churches will probably, when we also contemplate the pressure upon the moneyed and mercantile portion of the community, account for the backward state of the contributions of the present year, as compared to those which have preceded it, to sustain the Society of St. John the Baptist. At different places, on my visitation, where no branches of this society previously existed, they were formed at my instance, and I should hope that exertions will now be made to collect the contributions and to have them forwarded to the treasurer.

You are aware that, in amending the constitution, no change was made in the clauses regarding the general fund. I am still of opinion that if the nature and object of the contribution thereto were properly and occasionally explained to the members of the church, it would be cheerfully paid, and if the several vestries made a regular appointment of collectors, and got their returns in the manner pointed out in the constitution, a sum would be procured of sufficient magnitude to be a serious assistance to our poor and struggling church, whilst no individual would suffer any inconvenience from paying his share.

I made efforts to have the amended constitution printed, so as to have it ready at this period for distribution, but I regret to say that I have been disappointed. In fact, until lately there were very few printers in the city, those few were otherwise employed, and they who were absent, would not return until the weather had changed.

During the year which had elapsed since we last met in this city, I have dedicated the church of St. Patrick, on the Neck, newly erected, and which was greatly needed by the population of that vicinage, a large number of whom now form its congregation. It is nearly free from debt. I have also dedicated the spacious church in the city of Savannah, which has been built of solid materials, in place of the small one which previously existed there. It is dedicated under the same invocation, that of St. John the Baptist. We owe great gratitude to our friends of other religious denominations, in that city for their generous aid in the successful effort that was made to extinguish its debt. The church in Columbus is well built, and its style is very good, but I declined dedicating it, as the debt under which it labours is so great as to make it questionable whether we may not be deprived of its use, and I therefore preferred, as I considered myself bound, to defer its dedication, until its debt should be greatly reduced. I dedicated the new and pretty church, which has been lately built in the district of Sumter, under the invocation of the blessed Virgin. As there are in the vicinity of the church, considerable tracts of land to be sold in parcels to suit purchasers, I am decidedly of opinion that Catholics, who are disposed to become farmers in the South, would be wanting in their duty to themselves and to their families, if they went to distant places, remote from all opportunity of religion, without at least examining whether they could not here, or in the neighbourhood of some other church, settle themselves with sufficient prospects of doing well. And I am equally of opinion that it would be criminal on their part to forego such opportunities and expose the faith of their families by leaving or neglecting such locations, in order to make a little more money, where no such religious facilities exist. What will it profit a man to gain the whole world, and to lose his own soul? How can he be unmindful of the souls of his family?

The oldest church we had in this diocess was that of St. Mary, in this city, which was destroyed by the conflagration of April, of the last year. On the 15th of August, the festival of the Assumption, I laid the foundation stone of the new one that has been erected on its site, and such was the zeal and assiduity of its building committee, that the spacious and neat edifice which has risen in its stead, was dedicated by me on the 9th of June; before the lapse of ten months from that day, I laid its foundation. It is, however, labouring under a very heavy debt, to extinguish which every exertion should be made; but the debt being to the state, under the provisions of the act for rebuilding the city, and the terms of payment not being oppressive, I felt no hesitation as to the propriety of the dedication.

I also dedicated in Fayetteville, North Carolina, under the invocation of St. Patrick, the excellent church which has been built upon the site of that which was destroyed by the memorable fire, which nearly consumed that town. Great credit is due to Mr. John Kelly, for the valuable land that he has given for its site, for the large contribution that he made for its erection, and for his useful superintendence of the building. In Raleigh, I also dedicated a small church which had been erected some time since by the few Catholics of that city, aided by the donations they had received from the diocesan fund. Its patron is St. John the Baptist.

When I visited the town of St. Mary's, in Georgia, I fixed upon a site for a church upon a lot given for that purpose, by the corporation of the town; an estimate was formed of the cost of such a building as would answer our present necessities, and a subscription was opened. I am about to send a priest thither. Indeed, I had hoped that I should have been able to have him stationed there long since, but a variety of obstacles prevented it hitherto. A contract has been made for the erection of a church in Camden, and a part of the money has been already paid to the contractor, but it will be necessary to use great exertions to obtain the large sum which is still necessary. In North Carolina, the town of Newbern has long needed a church, which want will, I trust, be soon supplied, as they have a fine piece of ground that has been already paid for, and they have money and subscriptions nearly sufficient for their purpose, and are in treaty with a builder; so that I hope, before out next convention, it may be announced not as erecting, but erected.

The city of Augusta has means, and yet is miserably deficient as regards its church. The present little edifice was erected upwards of a quarter of a century since, when Augusta was not one-fourth of its present size, nor its Catholic population one-fourth of its present number. I believe that the greatest blessing to our religion there would be, if by some means its present church could be made to disappear altogether. I have for years considered it, because of its contracted size, to be an obstacle to the progress of religon. I trust it will not be so for a much longer period, especially as the day of the city's suffering, which probably retarded their action, has passed by; and surely it is time for us to consider of some mode of substituting a proper cathedral, for the miserable temporary shed in which we are here assembled.

We have had this year to mourn the loss, and to pray for the repose of the Reverend Mother Superioress of the Ursuline Community, a lady of a fine and highly cultivated intellect, of fervid zeal, elevated virtue, devoted to the cause of religion, and who for many years endured the pains of illness, with that fortitude and resignation which is imparted by contemplating the Redeemer upon the cross, enduring pain and ignominy, that he may save fallen man. As her life was devoted to his service, so was her death a manifestation of her affection for him, and her confidence in his merits. Great as our hope may be, let us not forget her in our supplications!

You will see, by the accounts that shall be laid before you, that though not so favoured as other missions, we have abundant reason to be grateful to the French Society for the Propagation of the Faith; and from Vienna we have received generous aid. Without these contributions, it would have been quite impossible for us to have done one-sixth of what has been performed. Gratitude, deep and lasting, is due on our part to our benefactors; they shall not be forgotten at our altars. May God remember them in his mercy!

I have long felt the want of an asylum for the orphan children of the deceased Catholics—and as I had already a sum of money collected to build a residence for the Sisters of our Lady of Mercy, I thought it would be more beneficial to have one good edifice, which would answer for them and the orphans, than to make separate buildings. I purchased, for that purpose, a sufficient lot of ground near the western end of Queen Street, and paid part of the purchase-money. A generous and exceedingly successful effort was made by a number of good ladies, to raise funds by means of a fair, on behalf of the orphans; by this, they realized a sum approaching to four thousand dollars, which, added to that already in my possession, will go far towards enabling me to execute the project I had formed. I have procured some plans, and have already fixed upon gentlemen who, I expect, will form a committee, to which I shall submit the plans, and to whom I shall leave the making of the contract, and the supervision of the execution.

Since the convention of last year, different meetings have been held, for the purpose of ascertaining how the *United States Catholic Miscellany* could be sustained, without encroaching upon the fund of the diocess. The result determined upon was, that a sum of one thousand dollars ought to be raised by subscription, in order to form a fund for its publication; that new subscribers should be sought, and when the sum stated was raised, that a committee should take charge of the concern. The sums subscribed and paid in amount to less than seven hundred dollars; and I have not called on the committee. I have again this year charged the deficiency to the diocess, though I consider that exertions could and ought to be made to relieve it from this burden.

You will also find to the credit of the seminary the sum of one hundred dollars, sent by a priest who left our missions, probably as a compensation for the loss of his services, which I look upon to be more valuable than any money whatever that may be given.

I regret to observe, latterly, that a more hostile spirit has manifested itself in several parts of this diocess amongst several of our brethren of other denominations. The spirit is not confined to one sect only, but it pervades all, though it does not influence all their members. I should hope, and I do believe, that by far the greater number of our fellow-citizens are animated by a spirit of more kindness and charity in our regard, than is breathed forth by others who seem to delight in acrimonious contention, in palpable misrepresentations, and repetitions of refuted slander. We have all experienced the affection of the great majority: let us make to them a due return, nor let us, in respect to our assailants, return evil for evil, but let us overcome the evil by good. Thus shall we be made more like to our great model, as we the more closely observe his injunctions: thus shall we, as far as in us lies, make peace and charity to reign upon the earth, and walk in the path which leads to heaven.

May the God of light and of peace guide us to those means which will be most conducive to his glory, and to our salvation, through the merits of our blessed Lord and Saviour Jesus Christ. May we, to this end, feel the influence of that Holy Ghost, who benignly sheds his enriching gifts upon those who beseech them of him in humble sincerity.

Such is the prayer of, beloved brethren,

Yours, affectionately, in Christ,

JOHN, *Bishop of Charleston.*

SECOND CONVENTION NOVEMBER, 1840

Beloved Brethren:—We have come together, on the present occasion, to beseech the blessing of the divine light, for the direction of our counsels, that we may diligently examine what has heretofore been done and what it may yet be in our power to perform, in order to spread abroad the means of salvation amongst the scattered members of our flock, who labour under so many difficulties in this extensive diocess: that we may not only endeavour to provide for their pressing wants, but, as far as possible obviate their future necessities; and look also to those demands which a succeeding generation has upon us. We have ourselves received the rudiments of religion, and been trained up to the service of the Lord, by the faithful persons to whom we have succeeded; and we owe it to those who have gone before us, to those who are to rise up in our places and to the everliving God, before whose view all ages are present; not only to hold for ourselves the deposit of the faith, but to transmit it to future generations. To effect this, is the great object of our thus assembling. Let others labour for that meat which perisheth, and the partakers of which can thereby only protract a transitory state of being. Let it be our part to labour for that which endureth for ever, not only that we may ourselves have wherewith to sustain us for eternal life, but that we may be able to communicate to others the mighty boon and thus ensure their gratitude, our own becoming satisfaction and the approbation of our heavenly Father, having their foretaste on this earth and their completion in the regions of beatitude.

The year that has elapsed since our last convention, has been indeed marked for much of that political intrigue which, in the contests of mighty parties, distracts, bewilders, and excites men so powerfully as to absorb their minds, leaving them scarcely the disposition or the ability to attend to more holy and more profitable concerns; for what doth it avail a man if he gain the whole world and lose his own soul? The deceit, the fraud, the falsehood, the animosity, and the dissipation which, unfortunately, are mixed up at present with the proceedings of the parties, are eminently destructive of that spirit of piety, which alone can be the proper aliment of that zeal which is jealous for the glory of the Lord, active for the salvation of souls, generous and devoted in the laborious efforts for the cause of religion.

To this may also be added another cause that has had no trifling influence. It is a notorious fact, beloved brethren, that avarice and ambition pervade our country to an alarming extent. The spirit of acquisition which, properly moderated, produces industrious exertion, and is promotive of the prosperity of a people; when unchecked by the restraints of religion, and contemning the ancient maxims of morality, it seeks only self and disregards what is due to others, leads into the wildest speculation, entertains the most visionary projects, and calculates its own success upon its ability to overreach or to delude. This has been one of the master spirits which for years has had rule amongst us. Ambition is its kindred companion and was found, together with it, exercising an equal influence, and, if possible, was more reckless of the means that it employed. To these in all ages, as to a natural cause, the ruin of religion may be traced; they are what the Saviour designates as the world, and with which his spirt could hold no communion, because they are diametrically opposed. It is therefore that he told us, that no man can serve two masters, you cannot serve God and Mammon. And unfortunately, Mammon has been too long our master, and we have too long been his obsequious slaves.

The Saviour frequently warned us to place no confidence in the deceitful promises of the world: the divine wisdom has told us, that ''riches shall not profit in the day of revenge: but justice shall deliver from death,'' and that ''he that trusteth in riches shall fall: but the just shall spring up as a green leaf.'' It was therefore he gave the advice ''Get wisdom, it is better than gold: and purchase prudence, for it is more precious than silver. The path of the just departeth from evils: he that keepeth his soul keepeth his way. Pride goeth before destruction, and the spirit is lifted up before a fall.'' It is in the disposition of God's providence that, though the wisdom of the world should prosper for a time, the moment of disappointment, will exhibit that it is truly folly and the proof will be given at the crisis when it calculates upon the certainity of success.

During years, our country has been suffering under the effects of the unbounded indulgence of avarice and of ambition; their natural result should follow in due course: and the disappointment has been painful, when the crisis had arrived. Would to God that it may prove salutary! but in the first bitterness, when bright visions have vanished, dejection may be expected, and the difficulty and mortification with which the sufferer is surrounded, too often tend rather to estrange him from the duties of religion than to lead him to seek consolation and aid from his heavenly Father; though smitten and humbled he has not yet entered into the spirit of him who wrote, ''It is good for me, O Lord, that thou hast humbled me, so that I may learn thy justifications.'' Whilst this spirit of bitterness is abroad, whilst the politician labours to turn the crisis to his account, religion or its concerns will occupy a very secondary place in the esteem of those over whose imaginary prospects a dark cloud has settled! Beloved brethren, during the year that has elapsed, the spirit of the world has had too much influence amongst us, it has been also inordinately excited to the injury of individual sanctification and of the concerns of the church. And, therefore, little has been done. May I indulge the hope, that it may be granted to us, in the comparative repose that will ensue, to have once more enkindled amongst us that zeal whose genial fire would warm us to exertion?

The condition of our clergy is but little changed since I last addressed you. One of our priests, who for some years appeared to me not to be satisfied with his place upon our missions, applied to me, a short time before Easter, for such a document as I would give to a priest leaving the diocess; I gave it without difficulty, as for the reason that I stated, I had for sometime previously determined to comply with the request as soon as it should be made. A variety of circumstances led to the report that he has abandoned the church: how far that is founded in truth, I am at present quite unable to say. To us, save as a matter of regret for himself, it is a subject of little concern, yet I am not without the hope that events may yet arise, that would explain his conduct without establishing this conclusion. We have received into the diocess a priest from a foreign church, who has been devoted to the performance of his duty, and very useful since he has come amongst us. Another who was on his way hither to serve in the church of St. Mary's, in this city, and of whom I had very favourable testimonials from a much respected source, has prematurely died in St. Louis. May his soul rest in peace! We have also lately added to our number by the return of one of our students, who for some years had been in the Urban College of the Propaganda, at Rome, and who will, I trust make, for many years, to our missions that return which the kindness that he and we received in that quarter so justly demands.

The number of our students has increased to seven, besides one that we have in the Urban College. This number, permanently kept up, would suffice probably to afford us the necessary supply for the demands of our poor, though extensive diocess. I have still to lament the inconvenience of the building in which they reside, but as I see no immediate prospect of having any improvement in this respect, highly as it is to be desired, and as the place would not be habitable without pretty extensive repairs, I have applied to this object a portion of the funds that were entrusted to my discretion by the foreign societies that have so charitably, and so efficiently come in aid of our missions.

The discipline which the students observe is good, and the progress they make in their studies is satisfactory. I have been aided to a considerable extent by the Society of St. John the Baptist, to provide for the support of this indispensable institution, and the ladies who have associated in its aid, have supplied it with many necessary articles of clothing and furniture. I beseech God to bless them for this, their charity; though I regret that they have not been able to confer their favours to as great an extent as they have done heretofore.

To you I must still urge the necessity of taking into early consideration the propriety of adopting timely measures to create a permanent establishment for this great and essential nursery of the future ministers of our religion, as also to encourage amongst your children the spirit of devoting themselves to the glorious service of the Lord, at his holy altar, and in labouring for the salvation of those souls for which Christ gave the ransom of his blood.

I would next draw your attention to our missions. They are exceedingly poor, perhaps the most so of any in the United States. The nature of our domestic institutions, and the religious character of the large body of the ancient settlers of the state, make it extremely probable that, for many years, this must continue to be the case. The few Catholics that are found out of the large cities are separated from each other by great distance, and hence it is at present almost out of the question that congregations can be formed, except in the towns, in more than three or four spots of the three states for whose benefit we consult. In two or three instances efforts had been made by us for this purpose; the hopes of success that were for a time entertained have not been realized. In few, even of the towns, can anything like a congregation be formed.

What then is to be done? Is no effort to be made to give instruction to the young, and sacraments to the adult? Are we to abandon the field entrusted to our charge, because its cultivation is difficult? Surely it would be criminal to leave our brother who still holds to his faith in the midst of the trials and the prejudices that encompass him, without the consolation of being visited, without the gratification of feeling that he was not forgotten by his church, not abandoned by his clergy, not left unsustained in the hour of temptation. How often have my brethren of the clergy felt their labours rewarded, their sacrifices more than compensated for, and their hearts melted to tender joy at witnessing the gratitude of those to whom they brought religious consolation, and into whose spiritual wounds they poured the oil and the wine of the sacraments? If the good shepherd left his ninety-nine to go into the desert after the single sheep that strayed from his fold, and having found it, rejoiced and brought it back upon his shoulders, through a long and wearing journey: and if this has been exhibited to us as a model that we should copy from, how much more cheerfully should we seek for those who have not wantonly strayed from us, but who, by the circumstances that surround them, are placed at a distance from the altars at which they desire to adore, and the sacraments of which they would gratefully and gladly partake?

Surrounded by those to whom their creed has been perpetually misrepresented, to whom their practices have been descried, whose prejudices have been excited against them, who have been called upon in the name of patriotism and of religion, to prevent the contamination which even their presence is said to produce; in the midst of a people who have been continually taught that they would do a service to God by prevailing upon our brethren to renounce what the unreflecting, or the uninformed, or the interested call our errors: can we feel justified in abandoning those who profess our faith under such trying assaults? No, beloved brethren; no priest who feels the responsibility attached to his character, no layman who has a particle of generosity or the least sense of religion, will shrink from the performance of his duty in upholding the missions by which our brethren are aided, are strengthened, are confirmed, and are consoled. My brethren of the clergy feel that their sacrifice would be quite incomplete, and that they would be unworthy of the dignity of their vocation if, after having renounced voluntarily the homes of their childhood, the affections of their kindred, and the society of their friends, and having accepted the character of the priesthood upon the condition of being engaged in those missions, they should, having put their hands to the plough in order to break up this stubborn soil, meanly look back and begin to calculate how much more surrounded by wordly comforts they would be, how much more honoured they would appear in the eyes of men, how much more of the perishable wealth of this land they could obtain in other stations of the ministry than in those in which their lot has been cast. The spirit of their state is, that having food and raiment, they should therewith be content; and that they should have a holy emulation, each to excel the other in patience. in perseverance, in laborious exertion to gain souls to Christ, and in that disinterested and generous reliance upon the providence of our Heavenly Father, who feeds the birds of the air and clothes the field with the beautiful variety of its herbage. This is the practical faith that has been inculcated by him who asked his messengers, "When I sent you without scrip or purse, did you want anything? and they answered, Lord, nothing." This was the example set to us by the Apostles and by those who, imitating the Apostles, converted nations to God.

Do, beloved and reverend fellow-labourers in the vineyard of the Lord, cherish the spirit, of whose possession you have already given so much evidence, and you will overcome, with the blessing of heaven, every difficulty; your faith will be indeed tried, your fidelity will be tested, your patience will be proved and your perseverance will be rewarded: accompanied by those whom you will have saved from ruin, you will be crowned in heaven.

Nor are you, beloved brethren of the laity, wanting in zeal for the solace and the benefit of your brethren in the faith. Though frequently having your attention drawn away by your ordinary avocations, yet when the subject is brought under your view and pressed upon your attention, you enter fully into the sentiments that I have endeavoured to express, and you acknowledge the necessity of not only making provision for the religious wants of yourselves and of your families, but also of your brethren, who, with less means, are more in need of that ministry whose services you enjoy.

Within the last year I have been able to form a new district in the southeastern part of Georgia, and not only has it been of serious benefit to the members of our church in this diocess, who have so long desired a pastor, but the Catholics of Amelia Island and of the northeastern part of Florida have thereby been placed within the reach of those sacraments whose necessity they had almost forgotten, as they had been so long deprived almost entirely of their use.

During my visitation I found that several Catholic families were scattered through that region of Georgia which intervenes between the mission belonging to Locust Grove, in Warren County, and that belonging to Columbus, on the Chattahoochie. In Macon especially, I found that, by reason of its distance from Columbus, the Catholics had not as many ministerial opportunities as they desired. A committee was named to make inquiries and to report to me the result, so as to enable me to decide upon the practicability of establishing a new district and erecting a church. I have only within two days received their report, and it is of such a character as leads me to hope that no serious obstacles will interpose to prevent our success. I found also at Athens several Catholics, of whose residence in that place I was not aware.

A piece of ground has been granted, and some means furnished, by one of our zealous brethren in Washington, in Wilkes County, in the same state, and others have contributed according to their means: considerable progress has been made in the erection of the edifice, which is the first stone construction of the sort in the diocess, and I trust before long we shall be enabled to offer the holy sacrifice therein.

In this state I have authorized a committee to contract for the erection of a good frame church in the town of Camden: considerable progress has been made in the work, a portion of the money necessary to pay the builder has been collected, and he has received about one-third of the amount for which he is to complete the edifice, and I trust we shall be able, by some exertion, to procure the remainder, and to have an opportunity before long of using the building. The lot upon which it is to be erected is the donation of a good and pious member of the little congregation of the town.

Several scattered Catholic families, residing in the northwestern districts of this state have been occasionally visited, heretofore, from Columbia: the distance was too great, the visits too few, and the attention of the pastor of Columbia was called for by several new applications for his ministry in other and more convenient directions. I therefore sent a missionary to give more regular attention than could heretofore have been given to this region, and to a large portion of the southwestern counties of North Carolina, in which he found several Catholic families, and the accounts from the ground of his mission are much better than I anticipated. It will be necessary to keep up this station.

In the town of Newbern, in North Carolina, a contract has also been made for the erection of a good framed church, upon a very fine lot which the Catholics of that place, have for several years had in their possession, they have a good portion of the necessary funds collected, and I should hope that when we next meet I shall have to inform you of the completion of these little churches and the stability of these missions.

I am aware of the slenderness of our means. No one has better cause to know it fully than I have, but if all our members will cheerfully co-operate and each will perform faithfully his share of the duty, I know that we shall have abundance, and, may God be blessed and praised for his mercy, we have reason to rouse ourselves to action, were it only to manifest our gratitude to our brethren in the faith in Europe, who have been our generous benefactors. Beloved brethren, let us encourage each the other to exertion, let us not be weary of well-doing, let us press upon the slothful and the selfish, and let us all provoke each other by holy emulation!

The example given to us by our brethren in Europe, whilst it calls for our utmost gratitude, is also well calculated to stimulate us to exertion. What a noble spectacle is presented to the church by the generous associations of France and of Austria? In the former country two councils superintend the receipt and the expenditure of the alms contributed for foreign missions. That in Paris superintends the concerns of the East, and spreads its benefactions from the coast of Senegal to the shores of Japan: the missionaries to whom it gives its benefactions accompany the Tartar in his excursions, and are found spreading civilization and the knowledge and the practice of the religion of the Apostles in New Zealand: and whilst they induce the savage to cultivate peace and industry upon this earth, they lead him to glory and to happiness in heaven. During many years this society has sustained those who, in China, have emulated the zeal of the men that in the first ages scattered, in the midst of enemies, the seeds of the Gospel, and then nurtured with their blood, what they had sowed in their perspiration. Nor has the soil been altogether ungrateful:

multiplied thousands there profess and practice the duties of our holy religion under the most appalling and protracted persecution. I have seen in some of the colleges of Italy, the sons of those confessors of Jesus Christ in their own halls, preparing for ordination, that they may return with the power of diffusing incalculable blessings through the land of their fathers. They had before them, not the prospects of worldly enjoyments, not those of honour, or of renown! On the walls of their abode were the representations of the tortures which they were prepared to undergo. The painter had set before their eyes the sufferings of those generous men who, trained up in the same school, going forth from the same halls, had in the midst of their labours, in the prime of life, been delivered up to the executioner, and thus were they educated for martyrdom! Ours is the same ministry as theirs; we are enlisted in the same army, and shall we complain of the dificuties of our mission?

Another council at Lyons supervises the collections and the disbursements for the western world: amongst others, we are objects of its care, and a great part of the success of our missions is attributable to their zeal and their charity.

The Austrian Leopoldine association has, upon the representation and at the entreaty of some of our own prelates, been established upon exactly the same principles, to aid our missions in these United States. The late emperor kindly granted for its establishment that permission, without which it could not legally exist in his dominions, and the present emperor, who, in the lifetime of his father was the protector of the society, continues to it his generous support. You will perceive, in the accounts that shall be submitted to you, that we owe to both associations the expression of our gratitude and the tribute of affection and of prayer. By an arrangement to which we have most cordially given our assent, the numerous churches and missions through the world, which are in any way connected with the French Society, unite in their suffrages for its living and deceased members, on the 3d of November, by the holy sacrifice of the Mass. We have duly observed it this year, and I invite you to unite with me in a similar offering for the members of the Leopoldine association to-morrow.

By what mighty sacrifices is this great work of missions effected? By a trifling contribution, regularly paid by each member, its amount is insured by the division of labour, and by punctual payment. A number of zealous collectors, each of whom regularly obtains weekly, from ten others, a sum not exceeding two or three cents, and who as regularly returns the collections thus made to the local treasurer; the efforts of all rendered efficacious by that blessing which Heaven bestows upon a multitude, each individual of whom daily offers, in the sincerity of his heart, a short prayer for the propagation of the faith and for the prosperity of religion. How insignificant is a grain of sand, yet what a mighty mound will a collection of grains produce! How small is one drop, but what a bulk and what a force is in the mighty ocean?

In Great Britain and in Ireland similar societies have been formed for the supply of the British colonies, and they are already producing therein the happiest effects. Belgium and Italy have contributed to swell the amount. And whilst our brethren, the children of the household of our faith, are thus nobly emulating each other in this great work of zeal, and we are profiting by their generosity, does it become us to continue mere dependants upon them, and not unite in their exertions? The council at Lyons invites us to form a branch of the association. And I submit it to your decision whether the time has arrived when you should undertake it.

We have, a few years since, formed in this diocess a society for a similar purpose, but, confining its operation to the aid of our seminary and of our poorer missions. That Society of St. John the Baptist has been exceedingly useful, though I regret to say, that during the present year it seems to have lost much of its former spirit, and from a few of its branches no returns whatever have been lately made. By its means, however, our seminary and our missions have profited not a little. Perhaps I may suggest to your consideration, whether it would not, if a union with the council in Lyons should be judged expedient, be more advisable to have the existing society become a branch thereof, than to form a new one. I am aware that it is not in the power of this convention to dictate to the Society of St. John the Baptist, but I am certain that its opinion and advice would be taken into the most respectful consideration by that body.

As regards the education of youth, I have not been as yet able to do anything towards establishing within the diocess such a school for the instruction of our male youth as I feel to be not only desirable but necessary. I should hope, however, that my inquiries and efforts may not always be as fruitless upon this subject as they have hitherto been. The female children who can profit by the opportunity which the Ursuline Convent in the city affords, have, I can safely assert, advantages equal, at least, to those which any other establishment in the United States can offer. And I feel perfectly satisfied that the children under the charge of the Sisters of our Lady of Mercy, are equally fortunate to the extent of what is undertaken to be taught.

Since we last assembled, I undertook to build such a house as would answer for the residents of the sisters and their boarders, besides affording room to receive a number of orphans to be placed under their charge. I had previously purchased the lot which, though not as large as I could desire, yet as conveniently situated for this purpose as any that I knew. Aided by a very respectable committee, I contracted for the building, which, so far as it has been constructed, has been very solidly and faithfully executed; and in a few months will be, with God's help, occupied by this community, whose increased number, both of sisters and of boarders, as well as of orphans, needs the enlarged space which they will there obtain. The sum of nearly four thousand dollars, to meet the expenses of this undertaking, was furnished by the ladies, who kindly conducted a fair for that purpose, in this city, about eighteen months since, and a sum of about an equal amount has been contributed by individual donations, some of which have been exceedingly munificent. A large debt will, however, effect it, for the extinction of which, I trust to the providence of God and to the generosity of a well-disposed public.

Some years since, by reason of the meddling fanaticism of persons in other states, who, equally uninformed of the divine sanctions respecting property in slaves, as they are of the kind treatment which this portion of our population generally receives amongst us, undertook to interfere with our domestic institutions; many of our citizens were excited, and in a moment of irritation required that we should desist from even that instruction which our laws permitted to the free children of colour. We yielded at the time to their wish, though our judgment differed from theirs. I trust, however, that we may now be permitted to resume that instruction, which the irritation of the moment required us to suspend, and that our fellow-citizens will feel convinced that in the discharge of this duty, we feel ourselves answerable to God to avoid anything that can disturb the peace and good order of society, or violate the laws of those states whose exclusive jurisdiction on this subject we religiously acknowledge.

Our triennial provincial council has been held this year, and has exhibited the growing prosperity of our church and the increasing usefulness of our institutions. I did hope that before this period its acts would have been returned from the Holy See, after having received any necessary emendation, and the approval of the holy father, and thus that I should have been able to exhibit to you details that would give you more abundant proof of the success of our undertaking.

You have, however, seen the pastoral address that has been sent to the churches, and are, I feel assured, disposed to enter fully into those views that it recommends. To one of its topics I would for a moment draw your attention, that which regards temperance. What a wonderful amelioration has Ireland exhibited, as the consequence of entering fully into the spirit of that renovating principle? Ardently indeed do I desire that the destructive habit of intemperance should be taken away; how deplorable are its ravages on earth, but how much more ruinous are its results for eternity? How much more glorious is the victory which is gained over this foe, than that which, even in our country's defence, strews the battle-field with the mangled remains of our fellow-men? Instead of filling the land with the wailing of the widow and casting the unprotected orphan abroad, this conqueror gives consolation to the afflicted, restores the husband to his wife, and gives to their children an industrious and a healthful protector. In one or two of our congregations, temperance societies have been formed; my own opinion is, that it would be more useful to found them upon the principle of religious association, and with the practice of a regular participation of the sacraments, than upon any merely moral motive or civil principle, but I would prefer even an imperfect restraint which will produce some benefit, whilst it prevents no good, to a total inactivity.

I regret to say that the bad spirit of systematic misrepresentation of our tenets, ridicule of our practices and uncharitable excitement against our institutions and ourselves, continues to manifest itself in a variety of ways. It is to be expected that the portion of the press, which is regularly engaged in the support of those religious denominations that oppose us, should seek by all honourable and becoming means to perform what they have undertaken. Were such their line of conduct we would have no just ground of complaint, but it is indeed to be deplored that too many amongst them are, to a serious extent, guilty of the violation, not only of decorum but of truth in our regard. It is, however, our duty, whilst we endeavour to defend ourselves, to avoid being infected with this contagion. I would also urge, what I am fully convinced, after much experience and close examination, is the fact, that many, very many, of those who think and speak and write unkindly of us, do so under exceedingly false impressions: they have studied only in the school of our enemies, the pages of history have been blurred by falsehoods to our prejudice, the interests of the parties which have governed for centuries in that country to which this was once colonial, required that we should be belied for their justification; many of their statutes in our regard were founded upon notorious fictions, several of their solemnities and religious services were the farces of now acknowledged fables; the blushing justice of our own day has, in their very capital, obliterated the lying inscriptions of monuments raised in bad times to vilify us to succeeding generations. The colonies adopted the principle of the mother country in our regard; the laws treated us as outcasts. Our predecessors were few and were either contemned or pitied, and without the opportunity of correcting the slanders with which they were overwhelmed, can we be astonished that, at this day, when our vindication has been scarcely commenced, when whole districts of our states may be found where a Catholic would be an object of curiosity and wonder, can we be astonished that well-disposed persons, poorly informed in our regard, and having perpetually before them the calumnies of our assailants, issuing from what they deem respectable sources, can we be astonished that persons naturally disposed to piety and justice, should even at this day imagine that we deserve the contumely of those who, as they think, would establish pure and undefiled religion?—Can we say that such persons deserve our censure? No! Our religion forbids us to be uncharitable even in regard to those who mislead them, for the divine injunction is, "Love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you; that you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good and the bad, and raineth upon the just and the unjust." Our duty is to correct their mistakes by our own good example, showing by irreproachable lives, the utter want of truth in their allegations. Our duty is, to endeavour to have for them better opportunities of information, not returning railing for railing, but in the spirit of kindness, to lead them into truth, by removing the mists of representation that have been cast around us.

Beloved brethren, I regret to say that you have not afforded anything like adequate support to the *Catholic Miscellany,* that has been established for the purpose of endeavouring to effect to some degree this object of disseminating correct information. The accounts will show you the extent of the neglect.

Some time since, a tract society has been established in Baltimore for a similar object; upon my application, a considerable number of tracts have been forwarded to me, and I request of you to consider what may be most usefully done for their distribution.

There are other topics which I would bring to your advice, several of them very important, but, in my opinion, it would be premature, and only productive of distraction and loss of time. I shall have laid before you the accounts of the money which has been placed at my disposal, together with the appropriations that I have made. No money has been raised for the general fund, nor is there any other fund that I am aware of at present at your disposal—I shall however respectfully attend to any suggestions that you may see proper to make respecting the appropriation of the money placed under my own control.

I shall also be happy to communicate to you such other information as you may desire upon any subject connected with the concerns of the diocess, to the extent of my knowledge.

Let us then, beloved brethren, under the invocation of the Holy Ghost and the protection of the Most High, turn our attention to the performance of our sacred work, to the greater glory of God, the promotion of religion, and the salvation of souls. In the eye of the world ours is considered an occupation of minor importance; it is not so in the sight of God and the holy angels and saints; when the curtain that separates us from eternity shall have been withdrawn, and God alone perhaps knows when that shall happen, a very different sentiment shall prevail: the mighty and the ambitious, who have been wise in their own conceit, will say, groaning for anguish of spirit—What hath pride profited us, or what advantage hath the boasting of riches brought to us?—All those things have passed away like a shadow, and behold, these are they whom we had some time in derision, and for a parable of reproach: we fools esteemed their life madness, and their end without honour. Behold! how they are numbered among the children of God: and their lot is among the saints. Let us, beloved brethren, labour to insure this happiness to ourselves and to procure it for others, through the rich merits of our Lord and Saviour Jesus Christ.

Affectionately yours,

JOHN, *Bishop of Charleston.*

ADDRESSES TO THE SOCIETY OF ST. JOHN THE BAPTIST

FIRST ANNIVERSARY, 1836

Dear Brethren:—The destitute condition of the missions in the diocess of Charleston has during years been notorious. Without any establishment which could serve for the education of candidates for orders, having no applications from the youth of the country for admission into the ministry, nor resources from which funds could be obtained to sustain a seminary, if candidates could be found; there appeared no prospect for the creation of a clergy, to serve the very few congregations that were organized on three or four spots of the immense surface of three of the principal states of the Union. Those congregations were but partially, imperfectly, and temporarily supplied, and no certain grounds could be furnished to insure a better or more permanent service for their altars. Other diocesses were also, in a great measure, labouring under the same hardships, but in no one of them was there so great a dearth of spiritual aid, or of the means to procure it, as was here experienced.—And the wants of several others, were in a great measure, supplied by the zeal and charity of a few of the churches in Europe. Of the aid thus given, the diocess of Charleston partook to some extent in the benefactions of the Austrian Catholics, limitedly in those of the Holy See, and partially in those of a zealous and useful society in France. The Irish Catholics, suffering under the dreadful consequences of ages of persecution, during which they had been repeatedly stripped of their possessions and of the greater portion of the fruits of their industry, contributed also something to aid their brethren in these regions. In this manner, with more limited means, less of foreign aid and greater obstacles than were to be generally found in the other districts—the diocess of Charleston contrived, by no ordinary exertions and through no common endurance, to make some little progress.

However, after upwards of fourteen years of labour and suffering, it was found that it would be unwise to place our chief reliance upon foreign aid, and it was ascertained that there existed at home a disposition to make every exertion that could be expected from a faithful people with very contracted means, to sustain the cause of religion. It was acknowledged that most of the aid furnished from abroad, was drawn from funds to which multitudes of the faithful made very small but very regular contributions; it was seen that the very large disbursements made by our separated brethren of other religious denominations in these states to propagate and to maintain their opinions and establishments both abroad and at home, were drawn from a treasury created by comparatively small subscriptions, regularly paid, aided also by occasional donations generously given; and it resulted from a simple calculation, that if each member of our church in this diocess, limited as is the number, faithfully performed his duty by steadily making a trifling contribution at a fixed period, a sum sufficient for all the reasonable wants of the diocess, would be easily furnished:—and if, as must always be unfortunately the case, several should be negligent, it was hoped that the benefactions of friends residing in other diocesses would supply for their defection. Upon these considerations, it was determined to make the experiment.

Accordingly, on the 21st of January, 1835, the outline of a constitution was drafted and submitted to several persons anxious to form a society to aid in erecting and supporting an ecclesiastical seminary, and in sustaining a few missionaries to visit the neglected Catholics who are scattered many miles apart, through the two Carolinas and Georgia. On the 25th, an open meeting was held in the cathedral, at which the Bishop presided, and after some discussion and explanations, the draft of the constitution was submitted to the assembly, and was adopted and generally subscribed by those who attended: after two intermediate meetings on the 8th and 12th of February, a meeting was held at the church of St. Mary, Hassell Street, on Sunday the 15th, at which the constitution was fully ratified, and the new association took the appellation of the "Roman Catholic Society of St. John the Baptist." On Thursday the 19th, the collectors elected their superintendents, and on Sunday the 22d, the society elected the twelve lay-members of the committee, who on the next day elected the secretaries and treasurer, and thus completed the organization of the society.

The evidence of the necessity and of the utility of the society, was such as to insure it patronage—whose results in the first year of its existence have been gratifying. The sum of nine hundred dollars has been contributed to aid the seminary, and one hundred dollars was given to missions; the sum in the treasurer's hands, in addition to these, would show receipts of upwards of twelve hundred dollars. This was a most opportune aid, and one without which very serious difficulties would have perplexed those charged with the administration of the diocess. But when the list of contributors is examined, when the amount received is considered and compared with the demands which press heavily upon those nearly overwhelmed in their efforts to build up the church of God amongst us, it becomes manifest that much more could be done, and that it ought to be done.

In Europe, the colleges and seminaries are either endowed by wealthy benefactors or by the state.—Very large estates, in most instances, belong to those literary and religious corporations; their resources are ample, their accommodations to the student are liberal. Hence, the people are seldom appealed to for aiding in their support. In these United States, the benefactions of our fellow-citizens have, in many instances, secured nearly equal facilities to the candidates for their ministry amongst our separated brethren:—more than one such instances is to be found amongst our brethren of the household of the faith, in some of our dioceses,—but here we have no fund but the benevolence of our friends—nor have we a more convenient mode for placing our seminary within the reach of that benevolence, than the medium of this or some similar society. It is, by the divine law, a duty of indispensable obligation upon every one, to contribute according to his means freely, cheerfully, and liberally to the support of religion. The neglect of its performance would be criminal. This duty is not fulfilled by merely aiding to build and to preserve a church, and to support a clergyman. That priest is not immortal:—and who is to succeed him?—Provision should be made in time to secure that he should have a successor, and this is a common concern in which all should unite, and he who would evade the performance of his portion of the duty is, to that extent, a prevaricator; for religious justice demands the contribution.

If provision be not thus made for the securing of a ministerial succession, upon what are we to rely? It sometimes happens that a foreign church will have a superabundant clergy, and that some of them would come upon our missions, arduous as the duties are, and small and precarious as the remuneration is known to be; yet, though it has frequently occurred, that an ardent and disinterested zeal has led many a meritorious and useful clergyman to our shores, sad experience has also taught us that it is not in every instance that the best and the most exemplary priests were allowed to depart from their own churches. Men generally are more ready to part with those who would be more detrimental than useful to our infant missions. Nor would it be reasonable to calculate that the Catholic church of the United States should continue to be dependent upon a foreign supply for the perpetuation of its ministry: though it is true, that as a considerable portion of our members is an immigrant population, it is natural to expect that its churches must be served by an immigrant clergy. This is, however, only suitable for the commencement, and it would neither be politic nor convenient nor practicable to consider it as a system. The children of those settlers will offer themselves as candidates to minister at the altars for their brethren, in the land of their birth; it is necessary to have seminaries in which they might be prepared for the discharge of this important duty; and in this diocess there is certainly no other mode of creating and supporting such a seminary, but by the voluntary contributions of those whose sense of duty, whose zeal for religion, whose patriotism and whose provident love for their own offspring will induce their co-operation: and no more convenient mode has suggested itself than through the medium of this society.

The second object is to aid in sustaining missions, for the purpose of giving to our brethren of the faith, scattered through several parts of this diocess, occasional opportunities of worshipping according to the rite of their fathers and the conviction of their consciences, at the altar of their God; of commemorating the death of their Redeemer, and showing it forth in the sacrifice of the Mass, until his second coming, of partaking those sacraments which he has made the ordinary channels of his grace, of training up their children in the way in which they should walk, so that when they are old they will not depart therefrom, and of guarding them from being tossed about by every wind of doctrine, emanating from the instability of human opinion instead of the unchanging word of the eternal God.

Too frequently have those who were educated in the principles of the religion of the Son of God, who were attached thereto and practised its duties whilst they had the opportunity, been drawn away into neglect, error, and infidelity, by reason of their removal from those few places in this diocess where its ministry is found. Too long has this desolation existed—and its ruinous consequences are too plainly manifest in the coldness, the indifference, the apathy, the unbelief of those who are its victims, and the estrangement of their children from that fold to which their parents belonged. Let us suppose that the clergy of our church were, in a body, to present themselves before us, and announce to us their determination to depart from the diocess forthwith—to leave our churches vacant, ourselves uninstructed, our children untaught, our Sundays without mass, our festivals without communion, our death-beds without their ministry, our afflictions without the alleviation of religious consolation. What would we think of their cruelty, of their criminality? What complaints would be uttered? What denunciations would be made? Yet is not the situation in which all would then be left, the situation of multitudes at present, who are without a teacher, without an altar, without a sacrament? who are in that state which God denounced as one of its greatest calamities to prevaricating Israel. It is unfortunately true, that numbers have wantonly and criminally flung themselves into this deplorable situation, from a restlessness of spirit, a wandering disposition, an impatience of staying in a settled abode, or from an avaricious thirst for a little more wordly property, to the total abandonment of the institutions of religion, of the benefits of redemption. But there are also several who by circumstances over which they have no control are thus driven from the altars of their God: and though the former deserve little compassion, the latter are justly objects of our commiseration. Religion also charitably calls upon us to overlook the prevarication of those who unnecessarily separate themselves from the vicinity of a church, and to exert ourselves to save them, as it were, in very spite of themselves; it also points to their children and to their servants, and proclaims to us that if the principals be criminal, the accessories are in this case innocent. Thus it becomes our duty to use our best efforts to supply their spiritual wants. Nor will those persons themselves leave us unaided: in almost every instance they will cheerfully contribute to sustain the missionary priest who zealously devotes himself to their service; their house, their fare, their gratitude are his, and he will reap blessings from them in this life and from his God hereafter, whilst he feels that consolation which the world cannot give at contemplating those whom his exertions have saved from error and vice, and beholding the wilderness cleared, if he cannot have the happiness of laying the foundation and erecting the structure of religion.

It is however absolutely necessary to have some fund to aid the commencement of this work of Christian benevolence, of apostolic blessing—and this society essays to create that fund.

The mode of co-operation is simple.

Let any one disposed to co-operate inquire, and he or she will soon discover some others equally desirous,—let them daily pray to God to aid them by his blessing on their efforts. Each person for his purpose can say the Lord's Prayer and the Angelical Salutation and Glory be to the Father, and so forth, at least once.

Let them select some of their numbers to receive their weekly contributions.

Let this collector be punctual in gathering in the contributions.

Let the amount be paid to the treasurer monthly, at least.

Let the members encourage each other, sustain each other and take a deep interest in the welfare of the society.

Let each individual feel and act as if the whole success or decay of the work depended upon himself or herself alone.

Let every member endeavour to attend at the meetings; whenever it can be conveniently done.

Country members, who are separated from others, can, as far as their opportunities will admit, conform to the above. They can send their contributions to some friend or to their clergyman, who will take care to have its receipt acknowledged on the *Catholic Miscellany.*

An exact observance of these few regulations will insure the prosperity of the society, and bring down multiplied blessigns on our selves and on our church.

SECOND ANNIVERSARY, 1837

Dear Brethren:—The society is aware that its objects are two-fold—first, the support of a diocesan seminary;—secondly, the aid of poor missions within the diocess. I have already so often dwelt at length upon the topics which show the necessity and the advantage of your exertions for those objects, that I can urge nothing new; I deem it right, however, to remind you occasionally of what has been previously inculcated, so as to preserve upon your minds those impressions, under whose influence you have been associated.

You need not be told that, for the creation of a ministry and its perpetuation, the church has, from the very earliest period, given special attention to the selection and the instruction of those who were to be occupied in discharging the duties of the sacred office. When the Saviour instituted that ministry in the persons of his Apostles, he had his own motives of peculiar wisdom for selecting the humble, the obscure, the rude, the illiterate, and, in a worldly point of view, the inefficient. It was, as the Apostle informs us, that by the weak things of the world, he might confound the strong, and by the foolish he might confound the wise, so that no flesh should glory in his sight; so that the enemy of religion should not have a pretext for asserting, that it was by human cunning, by the power of philosophy, or by the allurements of wealth that his church was established. The knowledge which he communicated was, like the authority which he bestowed, conferred upon the Apostles in a supernatural manner, through the operation of the Holy Ghost: and it was by the immediate aid of this all-powerful co-operation they were enabled to break down every barrier of human difficulty and of worldly or diabolical opposition. Yet, though the immediate and miraculous action of this sacred Spirit was thus manifestly used in the original creation of the ministry, it was not the intention of the Saviour that what was wisely regulated for the origin, should be made the system for the perpetuation: because, though at all times the aid of the Holy Ghost was to be expected and relied upon, it was not assured to be given in such a manner as to preclude the industrious use of means naturally fitted to produce, or to aid in producing the great result which it was sought to obtain. Hence, we see that immediately, the Apostles themselves and their associates and successors used those means whilst they besought also the aid of Heaven and relied upon the promises of Christ. Two things were necessary for the ministry, viz.; capacity to discharge the duty, and authority to perform it. The latter was to be communicated by the positive act of those whom the Saviour appointed to be the agents for its conveyance:—it emanated from Heaven, and its continuation to others was not by human power, but by the direct agency of Heaven, through the ministerial action of the Apostles and their associates, and their successors; so, too, the immediate agency of Heaven was to produce the spiritual effects attached to the ministration of those duly sent with the proper authority. But, as respects the fitness of those chosen to receive this power; recourse also should be had to human industry to discover or to create and to improve their capacity. Hence, in the days of the Apostles, we find that, though several were bereft of early opportunities, whose want was miraculously supplied, others had from their childhood known the Scriptures, and sat at the feet of eminent teachers, from whom they imbibed the lessons of doctrine, as well as the maxims of piety; some, too, had been deeply imbued with human literature which they made greatly subservient to the cause of religion. Amongst the first ministers of the church, we discover not only Paul, and Luke, and Timothy, together with others of similar natural and acquired capacity, but a large portion of the first priests of Christianity had been priests of the race of Aaron, or Levites in the service of the temple; nor were all the scribes and doctors of the law enemies to Jesus. Nicodemus, and Joseph of Arimathea were not alone amongst the first disciples who worshipped in spirit and in truth, in early life, under the ordinances of the old law of Sinai, and subsequently under those of the Gospel. How many well-instructed and pious converts were amongst those who besought baptism on the day of Pentecost? How many amongst those who united themselves to the church after the discourse of Peter, when, accompanied by John, he healed the cripple that besought him with his eyes at the Gate of Beauty? The great proportion of the first teachers and pastors of our church were those men who had been previously the most exemplary in performing the duties of the temple. And when they were admitted to the Christian ministry, the adoption was not indiscriminate, they were selected upon that principle laid down by St. Paul for his disciples; faithful, and tried, and well-instructed men were chosen, to whom was committed the trust of teaching to others what they had themselves learned before many witnesses, so that there should be neither novelty, nor error, nor contradiction, and that they should not only be faithful ambassadors of Christ in their teaching, but also faithful dispensers of the mysteries or sacraments of God and of the other ordinances of religion.

If, from this first view, we turn to glance rapidly over the history of the subsequent ages, we shall continually discover the anxiety of the church, now manifested by one provision and then by another, according to the variety of circumstances, but always regulating, as a matter of paramount importance, the preparation of the candidates for orders; and it is quite natural that such should be the case, for the whole of the interests of religion are in a great measure committed exclusively to their care and to their administration. When they had the spirit of their state, and lived and walked worthy of their vocation, the blessing of Heaven was manifest in the prosperity of that field which they cultivated; but, if they were ignorant, or negligent, or unfaithful, all its beauty vanished: it became barren or rank, and noisome with foul weeds. The proper education of her candidates was then, at all times, an object of the greatest solicitude for the church, and was one of those concerns over which she was jealously vigilant, and for which she made continual exertion. The education of a clergyman is not a private concern of himself, or of his family, but it is an affair which belongs to the church, and in which every one of her members is deeply concerned. His situation is not like that of a professional man, to whom you may have recourse, if you will, or from amongst several of whom you can select him whom you would prefer. No:—the clergyman is your pastor, commissioned to teach you the doctrines of religion, to guide you in the way of virtue, to offer up the holy sacrifice on your behalf, and to administer to you the sacraments which the Saviour has instituted. He is placed in this situation, not to support his family, nor to amass a fortune: not for his own private advantage, but primarily and chiefly for the great purposes of religion, for the glory of God, for the salvation of souls. The education of a person to fill this place has, therefore, been always considered not a speculation for the advantage of the individual, but an object for the benefit of religion; hence, the creation and the maintenance of establishments for this purpose, was always considered the duty of the faithful at large, because it is for their advantage that such houses should exist, and be upheld; and indeed if, in any place, the clergyman could expect such an income, as would repay him for the outlay and the time, and the labour of an education, it will not, at all events, by those whom I address, be imagined that any clergyman in this place can indulge such an expectation. It is then the duty of the faithful to have, amongst other provisions, a care for the education of those who are to minister at their altars.

This duty has been fulfilled in a variety of modes, during eighteen centuries, in the several regions where our church was found; and at this day, it is differently regulated under different circumstances. In some places, where the church is supported by the state, the government established and endowed colleges; in those same placs also and in others, we find many splendid institutions munificently founded by the legacies or the donations of piety; various associations have also contributed to erect and to support such schools: the clergy themselves have, in very many instances, not only expended their superfluous wealth, but even much which they had saved by their self-privation, for such objects. Thus, in the older countries, we not only find abundant means consecrated to this end, but we trace the ruins of many a noble edifice which had been destroyed by some unbridled robber, with, or without a crown, who rioted, in his power and wantonness, upon what better men of other days had destined for more beneficial purposes. The Catholic countries of Europe, which are said by those who know them not, to be immersed in ignorance, though they have preserved only a remnant of what has escaped successive destroyers of this kind, yet are covered with schools for every description of useful instruction, in which not only the candidates for orders, but every aspirant to knowledge, however humble may be his station, has some of the best opportunities for acquiring science.

It is not only in the day of their prosperity that the faithful have devoted their wealth to this important object, but even in the midst of poverty, and under the very scourge of persecution, as they better prized those comforts which religion is then peculiarly fitted to bestow, they heaped their contributions upon the altar. To exemplify this, I need but remind you of what, if not well known to yourselves, yet was familiar to the parents and progenitors of several amongst you. When the Irish Catholic Church was devoted to destruction, by its English persecutors, though France, Spain, Italy, and other nations, hospitably invited to their schools such of her youth as dared to risk their lives, in the midst of [suffering] and want, to ministerial duties, for a people thrice legally robbed by confiscation, and perpetually plundered under the pretext of law, for not deserting their religion; though in those nations contributions were made to create establishments for the education of those Irish Catholic youth, whom the barbarous code of the oppressor of their country and their creed, prevented from receiving the blessings of education at home, and doomed to death for going to receive it abroad, yet would not the Irish Catholics themselves, though ground to the earth and steeped in poverty under heavy oppression, forego the pleasure or neglect the obligation of contributing their little savings to this work of religion. During the long night of their bondage, notwithstanding the efforts of their vigilant taskmasters, they contrived to secure, in foreign lands, the most abundant resources for the education of their youth, and the perpetuation of their priesthood. I see amongst you the descendants of the people who afforded this hospitality; but mark the vicissitudes of life, and see the fluctuation of events. The blaspheming infidel, under the names of outraged reason and insulted liberty, subsequently covered the surface of France, with the mangled limbs of its clergy, and swept it with his besom of destruction; whilst England, taught moderation by adversity, and finding she could no longer follow up her system of persecution, repealed her bloody code, and blushing for the crimes of the past, she has, in Ireland, created and endowed a college, from which the clergy, who so usefully serve that church, have come forth. France, too, has recovered from her temporary insanity, and I have seen in the city of Paris upwards of one hundred Irish students, living under the most regular ecclesiastical discipline, and with the most ample opportunities for religious and scientific improvement, residing in a beautiful edifice, built by their ancestors in the days of persecution, but torn from them, and desecrated by the men who, with liberty on their lips, perpetrated the most outrageous despotism, and who, in mockery of equality, destroyed every semblance of order. It is true, that only a small portion has been required of that fund which has been consecrated by zealous Irish poverty to the support of religion, but which licentious anarchy flung to profligacy and ruin, and this is in keeping with all similar previous partial restitutions. This is but one instance, given to exemplify what the student of history will find copiously spread out upon the pages of successive centuries, and proving that not only have the faithful considered themselves bound to give for the creation of a clergy, a portion of their abundant wealth, but, even like the widow who cast her mite into the treasury of the temple, to spare some savings from the supply of their poverty. And I need not inform you, that what you have yourselves done was in imitation of her conduct. You are far from being overburdened with the goods of this world, but yet you lay up something for yourselves in the treasury of heaven!—and I feel assured that I may promise you that the blessing of the relieved prophet will follow such conduct as it came upon the widow of Sareptha, whose cruse of oil did not fail, and whose stock of meal did not diminish throughout the desolation of that famine, which swept the over-calculating and the selfish, and the avaricious, in exhaustion and anguish to their graves.

We have here no union of the state with our church, nor do we consider such an alliance to be desirable. There are no public funds applicable to the purpose of educating our candidates; we are of the ancient church of Christendom, but in this diocess we are only as of yesterday, our congregations are only in progress to formation; we have neither bequests nor benefactions; in a word, we have everything to undertake, and no resources, save what the charity of our brethren and our own exertions can create; and the observations that I have made, plainly indicate the necessity of exerting ourselves to provide for an ecclesiastical seminary. It was with this conviction that we associated to raise, by small but frequent benefactions, the sum necessary for this purpose; all that we need is, with God's help, within our reach. Zeal, patience, perseverance, and charity are indeed necessary, some exertion on the part of the collectors, good-will and punctuality on the part of the other members. Your pecuniary contributions are not heavy; and I believe such of the members as have found it convenient to attend our weekly meeting, have discovered, that besides the good which was effected, the [time] was not disagreeably spent. It would be well, then, to afford that mutual encouragement to good which is produced by frequent attendance, and I am happy that the committee have reported in favour of the expediency of continuing those weekly assemblies.

I remarked that the individual contributions were light, but the aggregate is not small; and upon analyzing the accounts of the two years that we have been in existence, I discover that, notwithstanding the two impediments of the Florida campaign, and the affliction of the cholera, have, as the report remarks, considerably interfered with our success, still our receipts from our natural and permanent source within the diocess have not been diminished. I know not what others may think, but when I find already that the seminary has received $1900, and the missions $300, making an aggregate of $2200, of contribution to the objects of the society, whilst our other expenses of every description did not amount to five dollars, and when I see a balance of upwards of $200 still in the treasury, I consider that I have reason to be grateful, and that I am bound to say that much has been done; and I feel confident, from the spirit that I observe amongst you, that I may well anticipate for better success for the year upon which we enter, than has been experienced in that which we close. And now permit me to ask: "Does any one regret his share of the contribution?"—"Is anyone impoverished by what he gave?"—"Does he feel its abstraction?" or "has he thereby been deprived of any of the comforts that he would otherwise have enjoyed?" I will venture to assert that he has not. Look, then, at the good in whose creation you have aided: and, beholding it, I say to you—rejoice!

Was it not for the aid thus obtained, I know not how the seminary could have been supported for the last two years. It is true that several of the candidates have aided us with their own purses, and formerly we did receive some aid from the income of a school which we taught. I shall, probably, for the last time, relate what I have here stated on a former occasion. I did hope, some years ago, to create for the south a literary and classical institution of a higher grade than any which it has as yet possessed. The commencement which I made was flattering, the encouragement given to me was cheering, and I was preparing to follow up my plan. Having no desire to enrich myself, but anxious to afford employment to such of the candidates for orders as were qualified to aid in the institution, as also to form a body of teachers, upon whose services I could better calculate, and whose discipline I could with facility control, I intended that, whilst I gave to the state a school which would raise its standard of literary instruction, I should have my recompense in turning to the creation of a seminary, the profits of this school. No one has ever ventured to assert that the religion of any pupil was directly or indirectly interfered with, though it was said that the children could not retain the dislike of our religion which it was thought proper to instil into their minds, if they were permitted to remain under our tuition, and most of the clergymen of other religious denominations of the city used their influence, as by concert, with their flocks, and succeeded in having our pupils withdrawn. I shall only say that they acted as, I trust, I should not have done in their regard. Though I have, for some years since then, continued the school, the income from which was trifling, I have now determined to discontinue it altogether, though I am not without the expectation that a day may come in which I should be able to effect my original purpose of creating, in Carolina, a school of a higher character than it has hitherto possessed. Indeed, my chief object in adverting to this topic, was to show you that our candidates have always been more willing to use their own honourable exertions to maintain the seminary, than sought to profit by that claim which I have shown you your religion has upon you for their support. And I feel that I may also call upon the diocess to say, what would have been its situation had this seminary not existed! Let it look to its pastors, and ask whence have they come—let it look to their labours, and ask where is their recompense? I put the question, not for any purpose of complaint, but to show the ground upon which I say this society has the strongest claims to the support of every Catholic in the Carolinas and Georgia.

Having said so much of the seminary, allow me to detain you by a few words upon the missions. There are, perhaps, amongst those whom I address, a few who have occasionally resided far from the habitation of a priest, remote from a church, and feeling deeply the absence of religious aid. There are others who have never known this desolation, save by description; let both look around through the vast territory comprised in this diocess, and see how few are the priests who are scattered thinly through it: how few the stations they can attend to, and how many of their brethren are thus necessarily bereft of all spiritual aid! Suppose the seminary in full operation, and that it gave to us an abundant supply of priests—how are they to be sent to those, our abandoned brethren? I need not inform you that ours are not the wealthy of the land. It is generally their necessity and their industry that banish our members to such a distance from their priests and their churches, and however they may long for the services of religion, and I may desire to afford them, still, there is an unavoidable expense to be encountered in the support of a missionary, and in defraying the cost of his journey: and, in several instances, neither the means of those who are thus bereft, nor those at my disposal, are sufficient for this purpose; and the second great object of this society, is to aid in sustaining missions of this description. From the earliest days of our church, the bestowing of such aid was looked upon to be one of the highest works of Christian charity, one of the holiest obligations of religion.

Allow me to remark, that you have not procured for yourselves, but you are indebted to the zeal and the charity of others, for many of the greatest religious advantages which you enjoy; and should you not exhibit your gratitude to Heaven, by extending a similar favour to your brother? Can you attend at your church, be present at the holy sacrifice, hear the lessons of instruction, partake of the sacraments, and enjoy every other advantage of religion, and coldly fold your arms, contemplate the dereliction of your brother, and say that it is his concern, and not yours, and think that the charity of God abides in you? Such is not the doctrine of the Apostle, who tells you that, if you see a brother hungry, or thirsty, or naked, and merely commend him to the mercy of God, without exerting yourself to aid him, it is a heartless mockery, void of charity, and you cannot have the spirit of God in you. And are you not equally bound to succour him in his spiritual need? Is not the soul superior to the body? Think you, that, if you had been thus treated, you would this day have amongst you these religious institutions, of whose benefit you seem to be sensible? Place yourselves, for a moment, in the situation of one of those brethren living in this spiritual dereliction. If you cannot imagine, I may attempt to describe it: for I have often seen and conversed with those who, for ten, twenty, even thirty years, had not seen a clergyman, and to whom it appeared like a resurrection from a tomb, once again to witness an almost forgotten ceremonial; to point out, for the first time, to wondering children, that which had been so often previously described, and in some manner explained to them; to assist once again at the holy sacrifice; to hear from the lips of one never seen before, doctrines so familiar to their childhood and their youth, but so long estranged from their more advanced life; to receive sacraments, of which they scarcely ever hoped to partake, and of which they would have given all their worldly goods to have profited, when, in the agony of sickness, and under the weight of desolation, they were surrounded only by those who were ignorant of their tenets, or blasphemed their faith, as they seemed to touch the threshold of eternity. Yes, this is a situation of which you know very little, but of which I have seen much, and to ameliorate which is the second object of this society. How little is the contribution felt by the individual! but when many unite their efforts and their contributions, their aid becomes great and powerful, and efficacious; and in this diocess, the opportunities for this description of Christian charity are very great, though, as yet, being in the infancy of our institutions, they have not been turned to much account. Allow me, however, to ask, whether charity or zeal, or love for religion, can be said to abide in the person who would contribute to procure for himself religious opportunities, and to receive the sacraments, and be insensible to claims of this description? For my part, I would say, that selfishness and monopoly are not the characteristics of true religion.

Our society is founded upon the purest principles of charity, and we seek to carry into effect the injunctions of the Saviour to make his Gospel known, and to have its benefits communicated. I congratulate the society upon the progress it has made, and I pray that God will spare us, and enable us, at the end of another year, to meet and rejoice at the still greater good which I anticipate from your exertions.

THIRD ANNIVERSARY, 1838

The Bishop[25] commenced by observing on the view given by the statement laid before the meeting. He dwelt on the advantage of perseverance by numbers united for a common object, though what should be done by each individual may be apparently of little value; and the consequent injury arising from the sloth or the neglect of individuals, excusing, too often, their dereliction of duty under the pretext that no harm could result from so trifling an omission. Unfortunately this, he said, was a wide-spreading and a contagious evil: it was the cause of the failure of many an excellent project. Human beings should always act in concert if they sought to achieve any great or general result, and the success was insured by each individual doing that part allotted to him with fidelity and diligence. A large city was composed of a great number of buildings, and each building was formed of a vast number of pieces, originally separate, but subsequently placed together, each in its proper place. An army was composed of a multitude of individuals, each of whom could truly say that no efforts of his could vanquish the enemy, and if all yielded to the influence of this feeling no exertion would be made, no opposition would be given, and an easy triumph by their foe would place them at the mercy of their assailants. Yet how different would be the result if each was to exert himself as if the fate of his country depended upon his single prowess. And, in fact, is it not so? For if each faithfully performs his duty, the entire army is inspired with valour, acts with energy, and secures the desired result.

So in the case before us. If each member of the society to which we belong had been punctual in the performance of his duty, the result would, to us, have been very different from what it now is. There are four or five collectors in this city, and a few straggling members, who have performed all that the past year exhibits; one of the branches, whose concerns have been well attended to, and another that has done something, have come to their aid. Thus has the sum acknowledged by our treasurer been produced. See, then, small as the body of Catholics in this diocess is, how very few of even that small body has done its duty in regard to the important objects of this society. What could be now the consequence if all had been equally faithful as those few have been.

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[25] The above is only an outline of the Bishop's address.—ED.

I know that it is said the times are exceedingly bad, money is scarcely to be had, and business is wretchedly dull; I acknowledge all this; I know it, because I feel it, perhaps, at least as sensibly as does any one who hears me. And no person is more disposed than I am to applaud and to recommend proper retrenchment of expense and becoming economy. And I am one of those who believe that the present distress is chiefly owing to the neglect of economy, and to the indulgence of extravagance and of miscalculating speculation. But I would ask, whether the total abandonment of an object of the first necessity, and where the expenditure is trifling, be that species of economy which is to relieve the public or the individual, from the pressure of distress. It is neither my object nor my wish to enter into the detail of the expenditures upon which a retrenchment could, and perhaps ought, to be usefully made; you will yourselves, each individual for himself, more properly and less objectionably pronounce upon your own cases than I could. It will be sufficient for me to say that they who strive the most, under this pretext, to palliate their neglect, are the persons who generally are the least disposed to deny to their table, to their wardrobe, to their furniture, or to their enjoyment, what would be, perhaps, demanded as a sacrifice to prudence at least, if not to some other virtue. In truth, the names of those who perpetually repeat these excuses are seldom, if at all, found upon the lists of those who sustain our religious or charitable institutions: and with them the pretext is always the same, whether abundance and prosperity bless the land, or famine and bankruptcy stalk through our cities. Yet the expression aids the disposition to neglect, and operates upon those who feel the obligation to aid in sustaining the institutions which religion demands, but who require to have that feeling kept alive by frequent appeals.

There are, unquestionably, several in this diocess, a large proportion of them necessarily in this city, who are members of our church, whom we are happy to see in our churches and receiving the sacraments, and who have never contributed in any way to sustain religion by any contribution, however small; and from my own observation and knowledge, I declare that, in most cases, it is from such persons I have heard the most loud and frequent and eloquent lamentations that, because of the difficulty of the times, they are unable to contribute.

Let me make a practical appeal to you who have contributed! Have you reason to feel that you are now less independent, more embarrassed or involved in any difficulty, because of what you have thus returned for the service of that God who has enabled you to earn what you gave, and what you retained? Will you tell me of any comfort or necessary of which you have been deprived by reason of your contribution? On the other hand, which of those who neglected to co-operate with you is in a more enviable position by reason of the mite that he has withheld? Would you forfeit the consciousness of having done your duty to get back what you gave? I have never known the good, the charitable, the benevolent, or the just, to regret their performance of duty: but I have frequently known those who, through life, looked upon themselves as peculiarly wise in having escaped contributing to works of piety and of charity, to be afflicted and to weep at their folly, as they approached the judgment seat of that God who made them rather the stewards than the owners of their temporal goods. I have known them to make the effort, by a tardy bestowal of what they could not carry away, to compensate for that selfishness which they had considered wisdom, but then acknowledged to be folly.

The Bishop announced that had the Catholics of the diocess, in even an imperfect manner, sustained the efforts of those who composed the active part of this society, the sum in the treasurer's hands would have been at least four times the amount that it was. Of the subscriptions received in this city, nearly one-fourth had been collected by one individual, and, indeed, there had not been more than three or four efficient collectors. To what was this attributable? Clearly to two causes. The collectors in most instances, like the members, persuaded themselves that little harm could result from the inactivity of an individual; and in each case the individual was self, but taking the average of each collectors receipts in the year to be thirty dollars, the neglect of the individual caused that loss to the society. It is true that the collectors have some trouble. But what beneficial object was ever attained without it?

Indeed, where true zeal is found the labour becomes agreeable, and success repays those who endure it. In this case the exertion was for the glory of God, for the salvation of man, for the honour of religion: the results pass beyond time, they pervade eternity. It was a species of apostleship in which they were engaged, they were fellow-labourers not only with the Apostles, but were co-operating with the ministry of

Christ our Lord himself. This was a motive, also, for the members to be punctual in their payments, and cheerful in their intercourse with the collectors, so as rather to encourage than to dishearten them in the performance of their duty.

Besides the neglect or the procrastination on the part of the collector, there was another and a very powerful cause for the diminution of the funds. The want, on the part of members and others, of duly appreciating the value of the society.

He then, at some length, detailed the wants which it was calculated to supply. The first was a seminary for the education of a clergy sufficiently numerous and well-informed to supply the demands of a diocess, which, though not numbering very many Catholics, was wide in its extent, and had its congregations and its stations exceedingly remote from each other. It thus became the more difficult to supply them, and not only was the service more laborious, but the number to be engaged therein must be much greater. The second object was to supply those stations and to afford an opportunity, by frequent missions, to the scattered sheep of our fold occasionally to hear the voice of their pastor and to partake of the food of salvation.

He then asked whether there could be imagined more necessary objects or more pressing demands. Let him suppose for a moment, that in one of those periods when sickness made its appearance amongst us, when the fevered patient was about to be called to an account before the tribunal of his Judge, when the disease was spreading, when the emblems of death were perpetually in their view, and their best services were kindly given to alleviate the sufferings of the agonizing and to attempt the recovery of those for whom some hope remained; suppose that in such a moment as this, the penitent was craving for the aids of religion, and beseeching the mercy of God, and that the bishop was to forbid the approach of the priest, the administration of the sacraments, or any of the consolations of religion for the dying, and to prohibit the ceremonies and the prayers of sepulture for the dead. Would there not be abundant ground of serious complaint against him for this criminal and cruel dereliction of duty? Undoubtedly there would. But should you in such a moment aid him in keeping away the priests of the church from your dying friends, and declare that you felt it your duty to prevent them, as their attendance would render a small sacrifice, on your part, necessary, what would be the estimation in which any person of common humanity, not to say of common sentiments of religion, would hold you? And pray, where is the mighty difference between the bishop, who, foreseeing that this must be the case, unless he provides beforehand for the presence of the clergy on such occasions, will make no such provision? Where the great discrepancy between the people who neglect by small contributions to furnish the means for having a proper clergyman at such a moment, and the bishop and the people that I have supposed? You and I are bound to provide for such a moment, by creating and by sustaining a seminary. It is not enough that you say, you will support a priest to serve you. You are bound to contribute the means of having him when you shall need him. He must be educated, he must be supported during the period of his education. He is not to be miraculously furnished at the moment he is wanted, without any previous industry or expenditure! This a topic upon which you do not reflect as frequently and maturely as its importance demands. Did you give it more of your attention, you would be more zealous in the performance of the great work which you are so clearly bound to carry on.

Look through this diocess, and you find that, with scarcely an exception, every one of its priests has been educated and ordained amongst us. And upon whom else have we claims? Who is bound to furnish our altars, our churches, our missions? Had we not this clergy, we should to-day have no ministry. Had we no seminary, where could we have found those that are now the pastors of our people? Was it then not a duty on our part to have provided them? and is it not this day equally a matter of obligation on us to continue to make provision for the sufficient extension and the succession of the ministry? This is one of the objects of the Society of St. John the Baptist.

Let them for a moment contemplate the situation of their brethren in the faith, whose position was remote from any church at whose altar they could worship, surrounded by persons to whom their tenets had been perpetually misrepresented, to whom their principles were caricatured, to perpetuate whose prejudices history has been distorted, fables have been forged, and even whose patriotism has been invoked against their toleration. Have they no fellow-feeling for those brethren, or for their families? Very seldom do they see a priest; to them is the holy sacrifice of the altar a rare indulgence; how great a favour do they regard the discourse of the authorized herald of the Gospel? And what a blessing do they regard the opportunity of partaking of holy sacraments to be? In the day of sickness, when the hand of death is upon them, how do they yearn for what is scarcely ever obtained in those places—the consolation and the support of the last sacraments of the Saviour. They, indeed, can appreciate your opportunities—yes, opportunities which are undervalued and neglected by those who enjoy them.

They, indeed, are ready, and are anxious to contribute, for one visit of a clergyman, what is equivalent to the ordinary contribution made by one of you for securing the services of the year,—but that will not frequently suffice. The way is long, the conveyance is expensive, the isolated families are very distant from each other, the priests are few; these persons are therefore in a measure altogether abandoned, their fervour begins to abate, their children grow up uninstructed, imbibing the prejudices and adopting the opinions of their associates, reading the misrepresentations with which even their school-books abound. What, then, can be effected by a short visit hastily made once, or perhaps twice, in the year?

You may ask how this can be remedied by you. My answer is, provide a clergy, and aid in meeting the expenses of their more frequent missions to your distant and your neglected brethren in the faith. By contributing to sustain our society you do this. Are you grateful to God for your own opportunities, if you are negligent in this? What becomes of your profession of a brotherhood in the faith? What of your desire for the salvation of your neighbour? What of your zeal for the honour of your God? Are you innocent if you omit to exert yourselves for this high, this holy object? Tell me that you have provided for the religious wants of yourselves, and of your families, and that it is for others to do the same for themselves. This is not the spirit of the Christian religion,—this is the vile selfishness of the world. Neither is the assertion true. The provision that has been made so abundantly for your spiritual wants has not been made solely by yourselves. You have been aided, to a very great extent, by your brethren in Europe, who, within a few years, have had a holy spirit animating them for the propagation of the faith.

I have received and expended amongst you, for your benefit, the alms and the benefactions which have been contributed by associations formed to aid those whose means will not yet enable them fully to provide for all the wants that press newly erected churches. Gratitude to God and to our benefactors, then, requires that we should exhibit to others, to our brethren placed in more unpropitious circumstances, mercy and affection, like that which our brethren in Ireland, in France, and in Austria, have shown to ourselves.

But in this Society we do not rely upon alms alone. We recollect the injunction of the Saviour, that prayer should be offered to the Lord of the vineyard, that he would send labourers into his vineyard; and therefore the constitution requires of each member to offer daily a short prayer, generally the Lord's Prayer, the Angelical Salutation, and the Doxology, for the purpose of imploring his blessing upon our labours. Indeed, if the members be punctual in the performance of this duty, there will be little, if any, neglect in the other duties required,—for he who sincerely prays for the attainment of any object, will be zealous in his other efforts for that attainment. Let me then earnestly urge upon you that punctuality in prayer, and all our views will be accomplished. He who, from the stones, can raise up children to Abraham, will bring to us that aid which we desire.

The anniversary High Mass offered for the living and deceased members of the society has not yet been celebrated; I shall with God's help have it offered on Monday, and I invite you to assist thereat with suitable devotion. Let us place our confidence in God, let us be instant in prayer, let us have mutual charity, let us co-operate in seeking to promote his glory and the salvation of immortal souls, and we shall be aided.

What a glorious spectacle presents itself to him who looks abroad through the Christian world? The nations are rising up to repair the evils that the enemy has wrought. Within a very few years two powerful associations of our brethren have been formed, one in France, the other in Austria; they are aided by the other nations, and they have already contributed greatly to extend the dominion of the Gospel of Christ. Their missionaries are found in the prisons and on the scaffolds of China, or by stealth, breaking the bread of life to the tens of thousands who emulate the fidelity of the glorious martyrs of our early church; the cannibal of New Zealand is entering into the pale of civilized society, and is found in the fold of the universal shepherd; the islands of our southern seas are beginning to taste true peace, that which comes from the Saviour, but not from the world; and in many an intermediate spot between the rising of the sun on the shores of Japan, to where his setting tinges the wave beyond California, is the altar raised, where they, who are sustained by the bounty of those zealous societies, offer that clean and holy oblation which Malachias had foretold.

The spirit of wild innovation, which has during so long a period distracted Germany, is already subsiding, and numbers of her enlightened sons return to those altars which their fathers had forsaken. France has become renovated in the youth of religious devotion, and by the sacrifices of her children atones for her temporary estrangement. Returning to the wisdom of their ancestors, the people of Great Britain are rapidly emerging from the mists that hung around their land; and as the sun of justice beams upon their fields and their cities, the light spreads on every side, and the religion of her Alfred, of her Edward, of the barons of Runnymede, of those who founded her institutions, who sustained her liberties, the religion of those who won the fields of Cressy and of Agincourt is resumed. The progress of time destroys human institutions, and produces even upon the face of the church vicissitudes, which give seasons of obscuration and of brightness; like those clouds that intervene between us and the bright luminary of heaven, these successive transitions dim for a season the effulgence of that body, whose substance they cannot destroy.

I speak of events which have occurred, I may say, to-day,—for they have fallen under my own observation. Nor are we ourselves arrested in our progress, though indeed there was no lack of obstacles placed to impede our course. During more than twenty years, it has been given to me to have ample opportunity for observing our history. And what a contrast between our present position and what we then were?

Within a period considerably later than my arrival here, I recollect one of our best scholars and well-informed public men, in an oration which he delivered in the city of Philadelphia, stated, as an instance of the progress of our religion, that there were then about one hundred thousand Catholics in our Union, with as many as one hundred clergymen, and probably more than that number of churches. Now we are upwards of a million and a quarter, with nearly six hundred priests, and a corresponding increase in our churches. Our facilties and our resources are also comparatively more extensive. How many calumnies have we exposed? How many misstatements have been corrected? How have we, by plain exposition, by calm elucidation, by the very falsehoods of our opponents, and the investigation of the candid inquirer, gained upon the public mind? Our fellow-citizens have been misled in our regard. It requires patience, kindness, candour, and the friendly communication of truth on our part to gain their affections. We have not exhibited those who have assailed us in false and odious colours. We have not gathered up the calumnies, of which the old world had grown ashamed, to cast against them in the new. We never imputed to them disaffection to our state and national institutions, and hostility to our civil liberties, that we may excite suspicion and hatred against their persons and their creed. We never sought, under the pretext of patriotism, to prevent the naturalization of their kindred, that we might deprive them of the just weight of their numbers, and keep them in helotage and degradation. We have not hired the polluted outcasts of society to libel the morals of their most exemplary members, and to befoul their best establishments. We have not burned their religious edifices, and turned their unprotected women and defenceless children to sicken under the dew of the night, in the fields, whilst we plundered their dwelling, and scattered abroad the bones of their dead. It is not by such proceedings as these that we have made progress in these republics. Even though success should attend such misconduct, God forbid that we should be the perpetrators of crimes like these.

In those countries where the church has subsisted through a long period of ages, the accumulation of the donations and legacies of the pious has furnished ample endowments for schools, for colleges, and for universities. The munificence of former benefactors has long since produced for the support of students, as well as for salaries of professors. The churches are multiplied, and have ample revenues from similar sources. Hence in those regions there is no such demand made as become necessary here, by reason of our being totally bereft of such funds. Our brethren of other religious denominations are gradually creating, by their own exertions, theological seminaries for their own purposes; you are called upon only to do as your fellow-citizens are doing.

In other countries where no such funds have accumulated, or where they have been, as was too often the case, seized upon by the rapacious hand of the state, the government furnishes the necessary funds; but whence do they arise? From taxation. The burden of the impost is increased, that the governor may be able to support the college. It becomes, then, in some parts of Europe, a compulsory contribution, not made more light by the payment of the collector, nor more large by its passing through the hands of public officers of the state, nor more economically expended by the management of those who seek office for their support. You have the more meritorious and the more gratifying system of voluntary contribution, and the more cheap and economical process of direct collection and direct expenditures.

What, then, remains for us to perform? To pursue, but with more zeal and energy, the path in which we have walked hitherto. To place our trust in God, to beseech his blessing, to place our confidence in him, whilst we exert ourselves; to sustain our institutions.

Allow me then to indulge the hope that, during this year upon which we enter, the Society of St. John the Baptist will, by the zeal of its members and the blessing of God, prove more beneficial than it has been in any preceding year to this diocess, whose necessities require all our united exertions.

ADDRESS BEFORE THE WASHINGTON LIGHT INFANTRY

DELIVERED AT THEIR REQUEST, CATHEDRAL OF CHARLESTON, ON THE 22D OF FEBRUARY, 1838; BEING THE THIRTY-FIRST ANNIVERSARY OF THE COMPANY; BISHOP ENGLAND WAS AN HONORARY MEMBER OF THE COMPANY.

CHARLESTON, March 5, 1838.

To the Right Reverend Bishop England.

Right Reverend Sir:—We have been appointed a committee of the Washington Light Infantry, to return you the thanks of the company for your very interesting and eloquent oration, delivered before them on the 22d February last, and to request of you a copy of the same for publication.

You will permit us, Right Reverend Sir, to express the hope, that you will consent to put in a more permanent and accessible shape, a discourse, which, independently of all its other excellencies, is particularly calculated to exercise a happy influence over the minds of our young men, by directing their attention to the principles and influences which tended to form the early character of Washington, and to train him up for the distinguished part he was afterwards to perform in the great drama of human affairs.

We have the honour to be,
Most respectfully,
Your obedient servants,
WILLIAM D. PORTER,
JOHN C. WALKER, JR.,
THOMAS J. HORSEY.

CHARLESTON, March 6, 1838.

Messrs. Porter, Walker, Horsey, Committee.

Gentlemen:—I have just received your note of yesterday's date, expressing the thanks of the Washington Light Infantry, for the discourse which I had the honour of delivering before them on the occasion of their anniversary; and requesting a copy for publication.

I feel highly gratified, that the topics have met the approbation of young gentlemen, for whom I have such high esteem.

It is now a good number of years since I have written and delivered a discourse. I almost always, for the last twenty years, have spoken without committing what I speak to writing. I have, however, on the present occasion, substantially embodied what I intended to say, and what I have written expresses sufficiently what I have delivered.

Such as it is, gentlemen, that writing is at your disposition. Should you think it worth publication, I shall consent, but with the expression of my regret, that I could not make a nearer approach to exhibiting the excellence of the father of our country.

I am gentlemen,
With great esteem and high respect,
Your obedient servant,
JOHN, *Bishop of Charleston.*

THE ADDRESS

Friends and Fellow-Citizens:—That it is useful to lay aside particular days for the celebration of great events, is sustained not only by the usage of all nations, but by the advantages resulting from that usage. Each succeeding week is, by divine institution, marked by a day made holy; man is thus reminded of his duties to his Creator; he thereon withdraws from the bustle of worldly occupation, he devotes himself to the contemplation of his eternal destiny, he seeks to discover the means whereby he may secure his lasting happiness; for this purpose he revises his conduct, endeavours to correct his faults, to make progress in virtue, to partake of the benefits of religious observance. He also, by the observance of the day, gives encouragement to his companions, and trains up those who depend upon him, and who are to succeed him, in an acquaintance with the great principles which are to direct their practice, so as to perpetuate the service of God, and to secure the salvation of himself and of others.

That great Being from whom the precept for this observance emanated, was well acquainted with our nature; because he formed us, and was able to regulate and to direct the work of his own hands. The law was enacted to preserve in our memory a recollection of our duty, to enforce its obligation on the understanding, to excite the will to resolve upon its performance, and to interweave an attachment for it with our dearest affections. But though the religious homage of God, be our first duty, it is not our only obligation. Not only is man destined to be an inhabitant of heaven, but he is also doomed to sojourn for a while upon the earth; during that period assigned for his pilgrimage here, he is surrounded by many cares, and subject to several wants, for which he not only is bound to provide, but in exerting himself for which purpose, he may lawfully seek, especially for those who depend upon him, or with whom he is connected, such a measure of enjoyment and happiness, as will gratify him and them, without endangering that more glorious inheritance, to which we all aspire.

In his relation to transitory things, man is liable to more immediate, more vivid, and more lasting impressions from those things which affect him directly and personally, than from those which regard him but generally as a member of society, and indirectly through that circumstance; just as he is more wrought upon by sensible objects and present enjoyments, than by the invisible things of a future world, and by the remote prospects of happiness or of misery. Yet it frequently happens in society, as in religion, that our true welfare depends infinitely more upon what is least calculated to attract our immediate attention, or to excite our first or our warmest interest. And upon the same principle that the Lord instituted his holy day, to correct this evil as regards religion: so is it useful to have certain days set apart, to correct the mistakes of human selfishness, and to convince individuals that their own respective advantages will be better secured by labouring together as members of society to promote the general welfare. Hence, civil and political festivals, judiciously regulated, are of great advantage to the state at large, and consequently to the individuals who compose the body politic.

That same character of our nation, to which I have alluded, also shows, that the bulk of mankind are necessarily more affected by those objects that strike their senses, than by any abstract meditations. Man is not a merely spiritual being; he sees through the eye, he hears through the ear, he tastes by the palate, and so of the other organs of sense. They are the usual channels through which the soul is informed, impressed or excited, and therefore, by a common usage of our race, on those festive occasions, there are exhibitions to the eye, information by addresses or excitement by music for the ear, the indulgence of the feast, and other devices of enjoyment; and all are calculated by a proper and judicious distribution to produce the happiest effect upon the mind, though like every other good, they may be abused, and may thereby occasion the most deplorable results.

The mind also, is much more easily and securely instructed by the contemplation of striking events properly displayed before it, than by any abstruse reasoning or speculative disquisition. In this contemplation, objects are easily grasped by the senses or apprehended by the imagination, and retained by the memory. Hence, festivals are not, whether in religious or civil society, the mere contemplation of abstract principles, but the commemoration of events, in which principles are practically and beneficially exhibited.

Man, is easily and powerfully wrought upon by the example of his fellows. We would derive little, if any benefit from attempting a philosophical inquiry into the cause; it is enough that we know the fact; and hence the public good is greatly promoted, by holding forth to the world the bright examples of the benefactors of mankind; not only are salutary emulation and a virtuous ambition thereby created, but the vain excuses of timidity or sloth, when they plead the existence of insuperable difficulties and the impossibility of success, are at once triumphantly answered, by showing what men like ourselves have achieved; and the noblest human motives to exertion are furnished, by showing the benefits which one man may procure for millions; and whilst the deeds of our honoured brother are recounted, we feel an energy for whose origin we cannot indeed account, but whose effects are powerful and may be highly beneficial. Thus has the roll of Fame been inscribed in every age and in every nation, with the names of the wise, of the good, of the learned, of the brave, of the holy, of the devoted, of the laborious, of the benevolent, and of the just. Temples have been erected, cities have been named, monuments have been raised, games have been instituted, festivals celebrated, and a variety of other modes devised, to hold forth their example, and to perpetuate their renown. But in the whole multitude, I find few, who in respect to the peculiar end for which he appears to have been fitted by Providence, stands so honourably conspicuous; not one whose example can be so beneficially held forth as a lesson and a model to the citizens of our republics, as our own Washington. And I undertake the task, which you have so kindly assigned me, with high gratification, indeed, for the honour you have conferred upon one whom you have long since thought proper to enrol upon the respectable list of honorary members of your corps, but with a diffidence which is as unfeigned as it is unusual; because the undertaking in which I have engaged is quite new to me, and the theme is as difficult as the subject is elevated.

Though I cannot attempt to delineate the character of the father of our country, I shall endeavour to sketch an imperfect outline, and my deficiency will require all your indulgence.

The date of his birth is well known, the 22d of February, 1732; and that his family was one of repute for a considerable period previous to the departure of his ancestors from England, as his relatives and connexions were subsequently amongst the most respectable in Virginia.

I am far from attributing merit to birth, but I am by no means inclined to deny the general influence of station and society upon the education, the sentiments and the conduct of individuals. Several of the greatest men that have conferred benefit upon the human family, have steadily risen from the humble position, into which they have been cast by the obscurity of their origin; and we have numberless instances of the degrading vices, the mischievous pranks, the criminal courses, and the base and unprincipled tyranny, of not only individual members, but of entire progenies of the aristocracy. Unfortunately also, it is but too true, that instances of the former description are far more rare than of the latter. This, however, does not interfere with the position that I would lay down; which is, that the civilized habits, the polite manners, the more extended information, which are generally found in some classes; the necessity under which their station places them of giving to their children the best education, and the facilities which they have of procuring it; as well as the conviction of the child, that it is only by sustaining himself in his place, by having the manners, the conduct and the information, which are expected to be found therein, that he can escape degradation and contempt, form a union of powerful aids and incentives to improvement. We need not, therefore, distribute mankind into classes of different blood and unlike nature, in order to arrive at the conclusion, that the circumstance of birth is in many instances favourable to the improvement of the individuals; and so far from being injurious to our republican principles of the equality of citizens, and tending to degrade a large portion of the community, I can consider it only as giving more merit to the individuals, who with less favourable auspices have, by the power of intellect, the adherence to principle and the application of industry, outstripped those who had greater original advantages. I consider the mischievous concession to aristocracy, to consist in attaching peculiar privileges to those born in a particular family; but not in the admission, that from the peculiarity of their position they have greater opportunities of improvement.

George Washington was thus at his earliest moments placed in the most favourable position that the circumstances of the colony would allow, for the best education that could be obtained, from an intercourse with those whose minds were cultivated, whose principles were established, and whose habits were formed by a good stock of knowledge, by industrious pursuits, and honourable occupation. The schools then existing, afforded indeed but little scope for great progress in science. At the period of his father's death, in 1743, he could read, write, and solve a considerable number of arithmetical questions; and very few schools at that time in the southern country carried education to a higher grade. The character of the mother is generally supposed, and I believe not inconsiderately, to have from nature, even more than from the force of teaching or example, a powerful influence upon the character of the son. As far as we can learn, Washington was again fortunate in this respect. This widow had been a Miss Ball, and was the second wife of Mr. Augustine Washington, who, at the time of his death, placed in her a well-deserved confidence of managing a large property, chiefly acquired by his own industry, and of superintending the education of her children, of whom George was eldest. She continued to keep him at school, and to enable him to acquire such information as could there be afforded him.

At this early period, he had obtained over the minds of his companions that moral ascendency, which through life he was enabled by the very same principles, more fully developed and more extensively applied, to gain over his fellow-citizens and to preserve to the termination of his life. His love of discipline caused him to be placed at the head of their little military organizations; his probity and judgment secured to his awards, as arbiter in their differences, a ready and willing execution. His exercises were such as fitted him for activity and vigilance, and his love for mathematics, and attention to forms of business, showed a fondness for order, a patience of toil, a desire of improvement and a steadiness of purpose not often found in a youth of only fourteen years of age.

His eldest brother, Lawrence, the first son of Mr. Washington's first wife, was at this period a respectable officer in the British forces; he had served under General Wentworth and Admiral Vernon, at the siege of Carthagena, and he had acquired with them some influence by his correct and gentlemanly conduct. Lawrence was greatly attached to his brother George; and believing from what he had seen of his capacity and habits, that he would easily win his way to distinction in the British navy, procured for him, through these friends, a midshipman's warrant, in the year 1746. George, pleased with the appointment, was preparing to enter into a service that, if once taken up by him, would probably have materially interfered with the progress, if not the issue of a revolution, which amongst the many that have shaken the nations within the last century, stands alike distinguished for the justice of its grounds, the moderation of its proceedings, the wisdom of its process, and the success of its results. A mother's authoritative request was the mode through which this difficulty was removed, by that God, who sweetly and powerfully brings about his own wise purposes, without exposing his counsels to the over-curious scrutiny of men.

We have already seen in the boy many traces of what became the character of the man. The eye of the artist discerns in the block of marble the fair proportions of the concealed statue; the material is precious, but much of it must, by patience, by attention, and by exquisite skill, be cut off and pared away, before the majestic figure which he detects, can be exhibited to the eye of an admiring multitude. Washington may, under God, be considered as having been fashioned by a special providence. At this early period, he had already either laid down or adopted a wise code for the regulation of his conduct. This consisted of one hundred and ten rules, of which, Mr. Sparks, his biographer, justly observes, "that whoever has studied the character of Washington will be persuaded, that some of its prominent features took their shape from these rules thus early selected and adopted as his guide." In another place, he says of some of them, that they were "fitted to soften and polish the manners, to keep alive the best affections of the heart, to impress the obligation of the moral virtues, to teach what is due to others in social relations, and above all to inculcate the practice of a perfect self-control."

> "In studying the character of Washington, it is obvious that this code of rules had an influence upon his whole life. His temperament was ardent, his passions strong, and, amidst the multiplied scenes of temptation and excitement through which he passed, it was his constant effort and ultimate triumph to check the one and subdue the other. His intercourse with men, private and public, in every walk and station, was marked with a consistency and fitness to occasion, a dignity, decorum, condescension and mildness, a respect for the claims of others, and a delicate perception of the nicer shades of civilty; which was not more the dictate of his native good sense and incomparable judgment, than the fruits of long and unwearied discipline."

It would be well, if the respect that is so justly due to the father of his country, engaged its children to adopt the maxims by whose influence he became worthy of their esteem! It would be well if, in place of encouraging a spirit of bad pride, of arrogant self-sufficiency, and permitting unchecked rudeness to become a habit, under the notion of preserving a spirit of independence, parents would instil into the minds of their children such maxims; and by the proper exercise of their authority, keep them within the restraint of that politeness which so peculiarly characterized, perhaps, the least offensive and the most resolute man that the eighteenth century has produced!

At the age of sixteen, he entered upon the laborious duties of a land-surveyor, in a wilderness. The profession, besides promising to be lucrative, afforded an excellent opportunity for the inspection of new lands, and for making valuable purchases. His first excursion was beyond the eastern Alleghany range, whither he went in March, 1749, whilst winter still held possession of the summits of this lofty barrier, rivers were swollen by falling rains and melting snows, and his path lay through tangled forests, abrupt precipices, uninvaded swamps, and in a region where it was a luxury to find a log hut, as a relief from the inconvenience of the surveyor's tent; yet was this, in the order of Providence, a suitable preparation for the man who was destined, at a future day, to share in the privations and to direct the movements of ill-provided armies, in similar circumstances; and this was the very spot in which he was destined to make his first military movements, in the service of the colony, several years previous to the Revolution. During three years that he continued thus occupied, he had acquired a habit of business, and established a character for ability and integrity; nor was he estranged from his family, for he was sometimes a welcome inmate at the residence of his eldest brother, who now resided on the banks of the Potomac, at a farm to which he gave the name of Mount Vernon, from his affectionate regard to his friend the admiral: and he also visited his mother, whom he occasionally aided in the regulation of the family concerns.

When he had attained the age of nineteen, the frontier of Virginia, which then comprised the present state of Kentucky, was threatened by Indian depredations and the encroachments of France, whose Canadian possessions stretched along on the west towards Louisiana, and were said to include Indiana, Illinois, and even Ohio. The colony of Virginia was laid off into military districts, over each of which was appointed an adjutant-general, with the rank of major, who was to assemble and to exercise the militia, to inspect their arms, and to enforce the disciplinary regulations to which they were subjected. Washington was appointed to this office in one of the districts, and felt that it was now his duty to acquire as perfect a knowledge as possible of the use of weapons, of tactics, and of evolutions. In the society of his brother and others, who had served in the wars, he had sufficient opportunities.

The death of his brother increased his cares; for the confidence and affection of the dying man, and the high esteem in which George was held by the surviving members of the family and their friends, placed him, though the youngest of the executors, in the administration of an estate which was ultimately, by the arrangement of the deceased, to vest in himself. The military organization of the province was changed, but Major Washington's appointment was renewed; so that he found himself, at a period when very few think of commencing the duties of life, already at the head of a large property, in the administration of an extensive estate, loved by his family, confided in by the public for his integrity, and entrusted by the government with a charge of nearly the first rank and of the highest importance. If we stop to inquire how this occurred, we shall have no difficulty in discovering; for unceasing industry, the well-regulated ambition of improvement, a proper respect for the established rules of society, immovable integrity, patient endurance of toil, and the self-denial which arose from the determination to answer the confidence that was reposed in him, all united to a systematic course of conduct laid down and steadily followed, enabled him to perform with facility, order, and success, duties that would have otherwise perplexed by their confusion, overwhelmed with their weight, and destroyed in their ruin, the individual who would rashly undertake them. Washington has scarcely attained to manhood, and yet his character is already formed, and is extensively and advantageously known! He had laboured greatly, he had endured much, he had overcome many a temptation, before he could attain the eminence upon which he already stands; great efforts are, however, still to be made, that he may preserve his position; but, habituated to labour, to combat, and to overcome—his passions are in his keeping; there is more need of vigilance than of effort; but there must be no relaxation on the part of him who guards so wily and so powerful a foe as strong natural propensities, subdued indeed and restrained, but yet vigorous, powerful, and seductive. One day's negligence may render unavailing all the achievements of years.

What a lesson, my friends, is this for the youth of our country! What an admonition for parents! Why have we not amongst us more men bearing this true stamp of the nobility of virtue? Because the child is too fond of pleasure, too impatient of restraint; because the parent has false notions of glorious independence, and fondly imagines that lost virtue may be easily restored; because a weak and miscalculating fondness persuades itself that the bridle which restrains from licentiousness destroys that strength which it but directs to a useful and a pleasing course. How greatly preferable is the noble animal, that, trained to the hand, patiently submits to its directions, to the untamed beast that menaces ruin to every one that approaches! The one smells the battle at a distance, and proudly lifts his head, whilst he impatiently paws the ground: yet he rests in his place, prepared but steady. He hears the note of preparation in the trumpet's blast, and he now looks for the onset. At the signal, he bears his rider in the midst of his companions, in safety and in victory, over the ruins of the broken host. He holds back when he is checked; he returns, fatigued indeed, but not exhausted; he is nourished and cared for; he is grateful to his attendants, and, before the rising sun, he neighs to prove his desire for the pursuit of the succeeding day. Wo to him who would enter into battle with the other! Should he not be shaken from his seat, or be carried wildly from the face of the array—he is separated from his troop—he is borne powerless into the thick of his enemies, where he soon falls, the bewildered victim of his own rashness, and to the fury of those who surround him. His corpse is found under the carcass of his worst enemy! Even in death, the cause of his ruin is manifest to that friend who would seek, under shade of twilight, to render the last rites to the body of his associate! What a picture of the folly of a parent, and of the ruin of a child! Call you this glorious independence?

In truth, we have now only to contemplate the character thus formed, developing itself as circumstances permit, and becoming more fixed and better matured by experience.

Washington's first public mission was not only of a highly confidential, but of an extremely perilous nature. The French had crossed the Northern Lakes, which had been assumed by Great Britain as the natural boundary between their respective colonies. It was suspected that they sought to establish themselves upon the Ohio. A messenger had been sent from Virginia, in the character of an Indian trader, to visit the friendly tribes in that quarter, and to procure accurate intelligence of their disposition, and of the French advances. He had returned without having fully accomplished the object for which he was employed, but bringing sufficient information to prove that the fears expressed by the British cabinet to the Governor of Virginia were well founded, and that France was disposed to establish posts within the territory claimed by England. The Governor had been furnished with cannon and ammunition, to repel, if necessary, by force, any effort of this description. Not only was it ascertained that troops had descended from Canada, but it was found that others had ascended from New Orleans, and that it was contemplated to lock up the British within a line of posts extending from the lakes, by the Ohio and Mississippi, so as to secure at least all the territory west of this line for the crown of France. The Governor and Council of Virginia resolved, that it would be proper, as both nations were at peace, to send an officer to the French commander, with a request to know by what authority he had advanced, and also to learn what was his object. Major Washington was selected.

> ''He was directed to proceed without delay to the Ohio River, convene some of the Indian chiefs at a place called Logstown, make known to them the objects of his visit, and, after ascertaining where the French were stationed, to request an escort of warriors to be his guides and safeguard the rest of the journey. When arrived at the principal French post, he was to present his credentials and a letter from the Governor of Virginia to the commandant, and in the name of his Britannic Majesty, to demand an answer. He was furthermore to inquire diligently, and by cautious means, into the number of the French troops that had crossed the lakes, the reinforcements expected from Canada, how many forts they had erected, and at what places, how they were garrisoned and appointed, and their distances from each other, and, in short, to procure all the intelligence possible respecting the condition and objects of the intruders.
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> ''Fortified with written instructions to this effect, with credentials and a passport, to which the great seal of the colony was affixed, he departed from Williamsburg, the seat of government in Virginia, on the 31st November, 1753. The distance before him to the extreme point of his destination, by the route he would pursue, was about five hundred and sixty miles, in great part over lofty and rugged mountains, and more than half of the way through the heart of a wilderness, where no traces of civilization as yet appeared.''

With a party of seven companions he set forward, and by climbing, scrambling, fording, and swimming, as well as by riding, he reached the Monongahela and Alleghany, at the point where their junction forms the Ohio. His eye soon discerned the peculiar advantages consequent upon the erection of a fort at this spot. It was from the erection of this work the colonists were driven in the subsequent year; it was completed by the French, and called after the name of their Canadian governor, Du Quesne: subsequently retaken by Washington, when it was called Fort Pitt, and at this day has risen to the important rank of an industrious city, Pittsburg. About twenty miles below this fork, he called together some Indian chiefs, with whom he entered into friendly relations, and formed the acquaintance of Tanacharison, or the half-king, who was subsequently his ally and companion. He thence proceeded to the French post, and was told by the commander, M. de St. Pierre, in a respectful but firm tone, that his troops could not retire, for he had received orders to occupy the place: that his duty was obedience, and that discussion could be had only with those who commanded him. He treated the British envoy with hospitality, and gave him supplies upon his departure; yet, by some means, Major Washington found many impediments to his return, a considerable part of which he had to make on foot with but one companion, carrying on his own back his knapsack, containing his papers and his food, with a gun in hand, amidst falling snow and over thickening ice, and having only by great ingenuity and exertion escaped the treachery of some Indians.

Upon his return he delivered the answer of the French commander, and placed his own journal in the hands of the Governor; and it was clearly ascertained that the case had arisen in which force must be repelled by force. This journal was not only printed in Virginia, but also by the directions of the English government it was published in Europe, and was highly commended in each place. Major Washington was appointed to command a force of two hundred men, who were to proceed to the Ohio and erect a fort at the spot which he had indicated. Captain Trent was appointed to command one of the companies. He was directed to go forward and raise his company by enlisting the traders accustomed to the Indians and the woods; to proceed to the fork of the Ohio, and commence the fort. Washington, at Alexandria, waited to assemble the remainder of the troops, to organize them, to collect supplies and to send them forward, together with the cannon to be mounted in the fort.

The Legislature of Virginia, upon its meeting, increased the force to six companies, under the command of Colonel Fry, making Washington lieutenant-colonel. The British government also authorized the governor of Virginia to call upon New York for two companies of continental troops, and upon South Carolina for one. The officers of such companies held their commissions, not from the colonial government, but from the crown, which caused them to claim an exemption from the authority of the colonial officers, and to be regarded more in the light of an allied or auxiliary force, than as men to be commanded. On the 20th of April, 1754, Col. Washington arrived at Will's Creek, which was then the border of civilization, with three companies under his command. Here he learned that Captain Trent's men had been summonded, by an immensely superior French force, to capitulate and retire from the fort which they were erecting. The French, having possessed themselves of it, in compliment to their governor called it Fort Du Quesne. Col. Fry had not arrived—Washington's own force was very small—a wilderness was before him, with an opposing army far more numerous, well organized, and already habituated to the country, ready to fall upon him, he knew not at what moment or in what place. He held a council of war and determined to proceed to the erection of a fort upon another spot on the Monogahela. Thus, at all events, would his men be employed, the bane of idleness be removed, and by the constructions necessary for their advance, a road would be opened for those who would follow, whilst they themselves would be at least approaching to the attainment of their object. He sent expresses to the governors of Virginia, Maryland, and Pennsylvania, advising them of his situation, and requesting reinforcements.

As this was his first campaign, I shall dwell upon it; for here we shall perceive his qualities as a commander, as fully developed as will be necessary to exhibit his character in that position. His determination to advance shows none of the rashness or impetuosity of the unthinking brave: it was the result of deliberation and counsel, and for sufficient reasons. To retreat would have been a degrading abandonment of his duty, a betraying of the trust reposed in him; it would have stricken a panic into his men, from which they could not be recovered; it would have given to the enemy confidence, time, and undisturbed possession; and would have totally bewildered the colonial councils, whilst the Indians would have been gained over by the French. Did he remain where he was, nearly all these effects would have been equally the result; at all events, his troops would have been idle and discontented; they would have lost all confidence in him, and did they not desert him on the first failure of supplies, insubordination and plunder would have left him despised and powerless, the butt of a mob, not the commander of soldiers. As it was, from the neglect of the commissaries, provisions failed upon their march. Besides the perplexity of this misfortune, he had to overcome the difficulties of exploring his way and of constructing his road. He was, on those occasions, himself the pioneer, who, with a few attendants, penetrated the recesses of the forest, to learn how a swamp might be avoided; or he encountered, in a canoe or on a raft, the perils of an unexplored river, to discover its obstructions or its falls, to ascertain where it was fordable, or where a bridge could be placed. What patience, ingenuity, judgment, and perseverance was necessary for such an expedition! This was the school to which Providence led him, that he might be taught for a period of equal difficulties upon a more extended scale, and for a nobler purpose. Not to secure for one monarch rather than for another, the nominal and useless sovereignty over the wild hunting grounds, which as Tanacharison, speaking of the French and English, told both parties, "the Great Being above allowed to be the residence for him and his people," but to redeem the people of a continent from the dictation of a distant island, and casting off the bands with which it was sought to confine them, leave them to exercise those faculties and those powers with which God had endowed them, with that freedom which is the right of every nation, and by whose proper use she can better secure her happiness, than she can by any foreign direction.

As he advanced towards the Monongahela, he received notice from

Tanacharison that the French had sent a party out from their fort, who had determined "to strike the English" should they be met with. Soon afterwards he received another message that the French party was advanced to within fifteen miles of him. Knowing his situation, he thought it better to choose his field, and accordingly drew his little force to a place called the Great Meadows; and having cleared it as well as circumstances would allow, he threw up an entrenchment, nearly protected on three sides by a stream, and sufficiently distant from the wood to require that an assailant should show his men upon the open ground. He sent out scouts mounted on his wagon horses, to reconnoitre; but they returned without having made any discovery. His camp was, however, alarmed during the night; his sentinels fired, and his men were kept under arms till morning. A respectable settler then came in with information that a French detachment of fifty men had been at his place on the previous day, and that he had discovered their tracks within five miles of the camp. In the early part of the next night another express arrived from the Indian, who was within about six miles of the Great Meadows with his people, stating that the French were in his vicinity, and that he had seen two tracks. Within an hour after this arrival, Washington, at the head of forty men, left the camp in the midst of torrents of rain, on one of the darkest nights that could be imagined. The soldiers strayed from the path, frequently, lost their way, climbed over fallen trees and opposing rocks, and stumbled over each other; and it took them as many hours to reach the Indian station, as they had miles to pass over. It was nearly sunrise when they arrived.

The occurrence of this day was in many ways remarkable. It was a battle between the troops of two nations actually at peace. The force engaged was small, but it was the commencement of a contest which deprived France of one of her most important colonies, after the vicissitudes of nearly seven years of war. It was the military essay of a young man who was destined to lead the armies of half a continent, struggling for that freedom which it was to achieve, against the efforts of that nation on whose behalf he was now himself engaged; but that freedom was not to be obtained without the aid of that country against which he was then armed. Such are the vicissitudes of human affairs! But this was also, for the character of Washington, an event, the proper understanding of whose circumstances is of peculiar importance. It is the only battle in which he was engaged which even an enemy ventured to point out as unjustifiable carnage.

It was stated in Europe that M. de Jumonville, who commanded, was not an officer sent for a hostile purpose, but an ambassador sent on an errand of a peaceful character. That a rash, impetuous and inexperienced youth wantonly assailed and cruelly murdered the envoy and his attendants.

Let us examine the case. This statement was made in Europe by the diplomatists of France, at a moment when they were engaged with those of England, apparently seeking to adjust their differences, but really, it is believed, seeking a colourable pretext for war. The French had made their preparations already in America to surround the British colonies, and to confine them, as nearly as they could, from extending to the west. It was, according to the rules of what is called diplomacy, the business of the French agents to create the impression that England had given occasion for their hostile movements, and this occurrence furnished the pretext they sought.

Let us now see Washington's position! Fully aware of the objects of the French from his previous interview, when he had gone unaccompanied by a retinue of soldiers, to deliver a letter and to hold a discussion with the principal officer of the force that was making descents and settlements within what the English regarded as their lands, he not only found his remonstrances useless, but he saw the aggressions extended. Commissioned and sent out by his own government, with an armed force, to repel this invasion and to protect its limits, he finds a portion of his command dispossessed of a fort which they had been erecting, his troops threatened with violence if they did not yield. He finds, by the report of his scouts, that an armed band was advancing still farther into his country—that they were hovering about his camp. He is informed by his Indian allies, that their avowed object is to attack the English. His camp was alarmed. By whom? It is true that a few of his men had deserted, but surely deserters are not found lurking round the spot where capture and punishment would be the probable result. He consults Tanacharison. He discovers that this armed band has withdrawn from the common road, which peaceful envoys travel, and lay in a concealed and well-protected retreat, like invaders, and had sent scouts to observe the British position. This fact was acertained by the discovery of their tracks. Messengers had also been sent back by them, to the main body of their force, clearly to carry information, probably to call for an advance of larger numbers. Was he to await the arrival of an army superior in force, and permit the object which he had been selected to accomplish, to be lost? Is he to permit himself to be trifled with, and overreached? His ally, who had the means of information, assures him that their intention is hostile. There is but one course open for him. He plans the mode of attack, should it be necessary, yet he leaves an opportunity to the others to see and to explain. He advances against the position of the armed invaders. They are discovered; he is himself at the head of his little detachment; he is seen. The ambassador of course, will now show his symbol of friendship—will demand protection and seek to attain the end of his mission. Washington advances, and he is received, not with the etiquette of an envoy, but with the warning of loaded muskets. He is prepared, and the return is quickly made. The whole effort of the assailants, for such are they to whom he is opposed, is directed against the Virginians; the Indian is left unassailed. If the commander and ten of his soldiers have lost their lives before the surviving twenty-two have called for quarter, they have fallen victims either to their duty, if they were enemies, or to their folly, if they were friends. It is true, that in the pocket of the commander there was found a dictatorial summons to the English commander, leaving him the only option of retiring peaceably east of the Alleghanies, or of being compelled by force to do so. Some of the ambassador's officers asserted, when they were prisoners, that they had never seen the document, and they censured its style. However, they said many other things, which Washington declared not to be facts. The captured men were sent prisoners to Governor Dinwiddie, who approved of Washington's conduct.

He wrote to the Governor that he was certain of being attacked by a superior force, as soon as the French should learn what had occurred; that, in his present situation, he would be unable to hold his ground against them. He could only assure him, that he would not be taken by suprise; and would not retreat or surrender whilst the slightest prospect existed of being able to make a useful or an honourable resistance. The succours he received was small; the want of supplies, especially of provisions, was very trying. The distinctions in pay and in rank, between the officers of the colony and those of the crown, were unfortunate and paralysing, and would have produced worse consequences, but for the good sense, the moderation, and kindly feeling that existed between Colonel Washington and Captain Mackay, who commanded, under a royal commission, the only contingent from another state that took the field. South Carolina, always ready to take her place in the day of peril, and at the post of honour, sent her hundred men to share the sufferings and the dangers of this campaign—which terminated by the capitulation of the colonial troops to a superior force of the French, who, during nine hours, had endeavoured, on the 3d of July, to get possession of Fort Necessity;—for so was this hastily erected fortification on the Great Meadows called,—and on the next day, its defenders marched out, with the honours of war, to return home. The commander and his soldiers, besides the consciousness of having done their duty, had also the thanks of the council, the burgesses, and the public. The prudence, the address, the courage, the patience, firmness, and love of discipline of Washington, were universally acknowledged with well-merited eulogy.

The blunders and the difficulties arising from the arrangements of rank, to which I have before alluded, caused Washington to decline accepting a commission which was offered him by Governor Sharpe, of Maryland, who had been lately appointed by the king of England, to be commander-in-chief of the forces against the French. In declining the offer, he added, "I shall have the consolation of knowing, that I have opened the way, when the smallness of our numbers exposed us to the attacks of a superior enemy; and that I have had the thanks of my country for the services I have rendered."

The agency of this man, as he advanced in life, upon a more extended field, in more elevated stations, and amongst persons of more importance, necessarily attracts more attention, and surrounds him with a brighter halo of glory; but the individual is himself unchanged. From the first moment to the last, it is George Washington! Hence it is not my intention to trespass upon your patience by a recital of facts, with which you are well acquainted, nor by leading you through those revolutionary fields whose names are as familiar to your mouths and to your ears as household words.

You know that he accepted the invitation of the brave, but unfortunate Braddock, to be one of his military family. I need not inform you of its results. How Washington escaped, on that day which witnessed the almost total ruin of a fine army, I think is attributable only to a special providence. When the two aids of the General were disabled, he alone was engaged in the duty of distributing the orders. He was seen everywhere on horseback, in the hour of carnage, an object easily marked, and by no means unimportant. He wrote to his brother: "By the all-powerful dispensation of Providence, I have been protected beyond all human probability or expectation; for I had four bullets through my coat, and two horses shot under me. Yet I escaped unhurt, although death was leveling my companions on every side of me."

It is true, that in this action, though unexpectedly attacked, and his veteran European soldiers thrown into inextricable confusion, Gen. Braddock and his officers behaved with the utmost courage, "and used every effort to rally the men, and bring them to order, but all in vain.

In this state they continued nearly three hours, huddling together in confused bodies, firing irregularly, shooting down their own officers and men, and doing no perceptible harm to the enemy. The Virginia provincials were the only troops who seemed to retain their senses, and they behaved with a bravery and resolution worthy of a better fate. They adopted the Indian mode, and fought each man for himself behind a tree. This was prohibited by the General, who endeavoured to form his men into platoons and columns, as if they had been manœuvering on the plains of Flanders. Meantime the French and Indians, concealed in the ravines and behind trees, kept up a deadly and unceasing discharge of musketry, singling out their objects, taking deliberate aim, and producing a carnage almost unparalleled in the annals of modern warfare. More than half of the whole army, which had crossed the river in so proud an array only three hours before, were killed or wounded. The General himself received a mortal wound, and many of his best officers fell by his side.''

''A report has been long current in Pennsylvania, that Braddock was shot by one of his own men, founded on the declaration of a provincial soldier, who was in the action. There is another tradition, also, worthy of notice, which rests on the authority of Dr. Craik, the intimate friend of Washington from his boyhood to his death, and who was with him at the battle of the Monongahela. Fifteen years after that event, they travelled together on an expedition to the western country, with a party of woodsmen, for the purpose of exploring wild lands. While near the junction of the Great Kahnawa and Ohio rivers, a company of Indians came to them with an interpreter, at the head of whom was an aged and venerable chief. This personage made known to them, by the interpreter, that hearing Colonel Washington was in that region, he had come a long way to visit him, adding, that during the battle of the Monongahela, he had singled him out as a conspicuous object, fired his rifle at him many times, and directed his young warriors to do the same, but to his utter astonishment, none of their balls took effect. He was then persuaded that the youthful hero was under the special guardianship of the Great Spirit, and ceased to fire at him any longer. He was now come to pay homage to the man who was the particular favourite of Heaven, and who could never die in battle.''

It is thought that if Braddock had been attentive to the counsel of his Virginia aid, the result would have been different. Washington's sufferings, his services, and his success, when subsequently called from his retirement, by his country, to assume the command of the Virginia forces, and to aid General Forbes, served still further, during three years, to manifest his good qualities, and to prepare him better for the great work which he was destined, at a future day, to achieve. In January, 1759, after having resigned his commission, when he had made his troops efficient, and been crowned with success in his enterprise, he prepared to spend the remainder of his days in private life. Upon his marriage he received a great accession to his property, besides being united to a companion, whose affection for him, and whose domestic virtues exceeded even the meed of reputation which she had obtained for more brilliant, though less valuable qualities. Forty years of vicissitudes always showed their mutual regards, not, perhaps, altogether unchanged, but if altered, they were increasing in respect and affection. Whenever his keen sense of public duty allowed him a short respite from his laborious employments, he sought, with renovated eagerness, the cheerful society of his home, and the pleasing occupation of superintending his domestic concerns. This proved his unambitious disposition, and the excellence of his family circle. Firm and sufficiently forward, when the good of his country required it, he was as ready to face her foes in the field, as he was to expostulate with her governors when he had to point out their oversight or neglect, as it was frequently necessary, in vindicating what was due to his officers and soldiers, and in requiring what was demanded by his circumstances to insure the attainment of the public safety. He was always ready to sacrifice his own private claims, to forego what were his just recompenses, and to shun public honours. Whilst he was engaged in the field at the close of his service, he was elected by the county of Frederic to a seat in the House of Burgesses of Virginia. Upon his return, whilst attending the session in his place, in the house, Mr. Robinson, the speaker, by direction of the assembly, returned thanks to the young hero; but unused to such a position, and confounded at the sound of his eulogy, he stood unable to reply, until the speaker relieving him by a still higher compliment, ingeniously added, from the inspiration of truth: ''Sit down, Mr. Washington, your modesty equals your valour, and that surpasses the power of any language that I possess.''

He was now twenty-seven years of age, and with the exception of his attendance as a legislator at the sessions of the Assembly, he kept as far as possible secluded from public life; occupied at Mount Vernon in the improvement of agriculture, the exercise of a generous hospitality, and finding relaxation in the intercourse with his neighbours, and his loved relatives, with respectable and polished strangers whom his early fame had attracted to visit at his mansion. His chief enjoyment was in the domestic circle, and an occasional indulgence in the sports of the field; the excitement, the labour, and the exposure of which had been rendered in a great measure necessary by his previous occupations and habits from his very boyish days. Nor could he refuse the benefit of his judgment and the weight of his integrity to the solicitations of many who preferred in their difficulties being guided by his advice and decisions, to litigating their claims before public tribunals.

I believe we may safely say, that few members of society are more useful than an independent and upright country gentleman, who is thus the protector of his family, the cultivator of the soil, the model of his neighbours for good conduct, the harbinger of peace in contentions, the patriarch, whose feelings of kindly interest are engaged for the welfare of his servants, and who, from a sense of duty, disinterestedly and without any selfish projects or party schemes, devotes a due share of his time and of his attention, in his proper place, to the public business of the state. Such was the manner in which twelve or fourteen years of his life now passed away. Such is the way in which he desired it should continue to its termination.

It was, however, not so decreed in the order of Providence. Great Britain undertook to impose taxes without their own consent upon the colonies. The amount was immaterial—the principle was everything. Admit that it may be done to the amount of one cent in the year, what is to restrain the imposition? From the first moment, Washington saw what must be the result if the effort was continued, and he declared it as plainly as he saw it; when that declaration was necessary it might be useful. He could scarcely persuade himself that Great Britain would persist. He expressed his hopes that she would not; and cherished, as far as he could, that expectation in the bosom of his friends. He knew well that resistance must end in revolution; revolution in civil war. He abhorred the desolation of his country, the havoc of the people, the thousand evils which accompany and succeed the bloody strife. He had seen the glorious pomp and circumstance of war. Never did he behold a more glorious and splendid pageant than when Braddock's men deployed in well-set order, and moved forward in brilliant uniform, with shining arms glittering in a radiant sun, on the banks of the Monongahela. But before that sun was set, their gory limbs, their shattered arms, their mutilated bodies, lay in terrible confusion on that fatal plain: the moans of the dying, and the wailings of the wounded, were mingled with the blasphemy of the raving and the lamentations and the oaths of the despairing. It is the vain braggart who shuns the field where the contest for his country's rights is to try man's prowess, who too frequently makes a vapouring semblance of a virtue which he has not; it is often the coward who wantonly provokes brave men to those lists, of which he continues to be only a spectator. But that man whose soul is ennobled by true heroism, possesses a heart as tender as it is firm; he is equally ready to soothe and protect a child, as he is to oppose and smite a giant: he avoids exciting to the bloody fray, whilst honour and justice will permit its being declined; but when the battle has become his duty, his arm is indeed nerved and elastic, his eye is keen and discerning, he assails the haughty, but he lifts the suppliant, and he consoles the vanquished. A man who is truly brave is also truly generous; he shudders at the ruin of battle, he endeavours to avoid its necessities; but that necessity once established, he unflinchingly performs his duty.

It is not, however, in the bloody field that the work of desolation is most extensive or most afflicting. It is there, indeed, that the first blow is struck; it is there the ruin commences. But though he who lies mangled and festering amidst the heap of victims, that have been immolated to the Moloch of war, is now insensible to mortal grief or pain, not so the survivors! Separated as the iron soldier appears to be from everything that belongs to the affections of life and the ties of relationship, still he is a man, and bound to others with the most tender ligaments that twine around the heart. There lies one upon the field—his blood still flows; his wound indeed is mortal, but as yet all his soul is in him. Half elevated, he reclines upon the corpse of a comrade who shared in his toils, who partook of his confidence, who was charged, should he survive him, to bear the token of his affection to one far distant from that scene of carnage. With an effort he has succeeded in drawing that pledge from the bosom of his friend; and, whilst his arm rests upon his broken musket, what he meant to be a memorial for the wife of his youth, the partner of his affections, the mother of his children, is now for himself, inseparably united with her image; it is grasped with a hold which even death will not relax, whilst his swollen and distended eye rests upon it. He heeds not the joyous shout, though it proclaims victory for his companions; the wild tumult of flight is around him, but of this and of every other object on the field save that one token, he is now regardless. His mind is far away, his recollection is of other years. His wife, his mother, his children, his cottage, —these are all present to his excited fancy. He seems for the moment to have some new, though melancholy existence amongst them. The ebb becomes slow from his side:—that gasp is convulsive:—he awakes to a consciousness of his state; a petition to his God; an expression of contrition, of resignation, and of hope. His lips quiver as he prays for a blessing on those whom he leaves to the cold charity of a selfish world, as he dies upon what is called the field of glory. A grateful country decks the spot, indeed, with barren laurels, and the cold, cold shafts of affliction penetrate the hearts of those who lived in the expectation of his return. Who will protect his orphans? Who will soothe the mother? Who will sustain the widow?

Washington had witnessed with aching heart many a scene of this description. Generously did he minister to many a family thus stripped in desolation; and therefore he was not a man to rush thoughtlessly upon a course that he knew must entail such miseries upon his country. He felt deeply the wrongs which the British government was perpetrating; he was one of the first to determine that they must not be endured: but he sought, by petition, by remonstrance, by expostulation, by non-importation, to try whether it was possible to avoid recourse to arms; yet whilst he sought to restrain the violence of his friends, he had calmly and deliberately resolved to act and to suffer, and, if necessary, to die in organized resistance, upon clearly ascertained principle, rather than submit to a tyranny whose oppressions would far exceed even the disasters of battle and of death. It is a melancholy choice when one is obliged to take one or the other, in this exhibition of alternatives! It is a great relief when any other mode leaves a probability or even a faint hope, that by patience, by exertion, by time, by moral influence, an amelioration may be obtained, and the horrors of war may be averted! This hope was cherished—this principle was the guiding star of the patriots of the Revolution; and it was not until every ray of parliamentary sympathy was extinguished, and that the royal eye no longer beamed upon the petitions that were laid even at the footstool of the throne, that Washington found himself in the gloom of hopelessness, and that he yielded to the dire necessity of inflicting upon his country the evils of military contest. Still his soul recoiled from it; and fully six years before the declaration of independence, his sentiments were expressed to a friend whom he consulted, in the following terms:

> ''At a time when our lordly masters in Great Britain will be satisfied with nothing less than the deprivation of American freedom, it seems highly necessary that something should be done to avert the stroke, and maintain the liberty, which we have derived from our ancestors. But the manner of doing it, to answer the purpose effectually, is the point in question.
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> ''That no man should scruple, or hesitate a moment, to use arms in defence of so valuable a blessing, is clearly my opinion. Yet arms, I would beg leave to add, should be the last resource, the *dernier resort*. We have already, it is said, proved the inefficiency of addresses to the throne, and remonstrances to Parliament. How far, then, their attention to our rights and privileges may be awakened or alarmed, by starving their trade and manufactures, remains to be tried.''

Two other extracts from his correspondence, nearly five years later, will show the convictions of a mind that had long and maturely deliberated upon the subject. Writing to a friend who hesitated upon acceding to resolutions of a meeting in Fairfax County, at which Washington presided, he says:

''That I differ very widely from you in respect to the mode of obtaining a repeal of the acts so much and so justly complained of, I shall not hesitate to acknowledge; and that this difference in opinion probably proceeds from the different constructions we put upon the conduct and intention of the ministry, may also be true; but, as I see nothing, on the one hand, to induce a belief that the Parliament would embrace a favourable opportunity of repealing acts, which they go on with great rapidity to pass, in order to enforce their tyrannical system; and, on the other, I observe, or think I observe, that government is pursuing a regular plan at the expense of law and justice to overthrow our constitutional rights and liberties, how can I expect any redress from a measure, which has been ineffectually tried already? For, sir, what is it we are contending against? Is it against paying the duty of three pence per pound on tea because burdensome? No, it is the right only, we have all along disputed; and to this end we have already petitioned his majesty in as humble and dutiful a manner as subjects could do. Nay, more, we applied to the House of Lords, and House of Commons in their different legislative capacities, setting forth, that, as Englishmen, we could not be deprived of this essential and valuable part of our constitution. If, then, as the fact really is, it is against the right of taxation that we now do, and, as I said before, all along have contended, why should they suppose an exertion of this power would be less obnoxious now than formerly? And what reason have we to believe, that they would make a second attempt, whilst the same sentiments fill the breast of every American, if they did not intend to enforce it if possible?

''In short, what further proofs are wanting to satisfy any one of the designs of the ministry, than their own acts, which are uniform and plainly tending to the same point, nay, if I mistake not, avowedly to fix the right of taxation? What hope have we, then, from petitioning, when they tell us, that now or never is the time to fix the matter? Shall we, after this, whine and cry for relief, when we have already tried it in vain? Or shall we supinely sit and see one province after another fall a sacrifice to despotism?

''If I were in any doubt as to the right which the Parliament of Great Britain had to tax us without our consent, I should most heartily coincide with you in opinion, that to petition, and to petition only, is the proper method to apply for relief; because we should then be asking a favour, and not claiming a right, which, by the law of nature and our constitution, we are, in my opinion, indubitably entitled to. I should even think it criminal to go further than this, under such an idea; but I have none such. I think the Parliament of Great Britain have no more right to put their hands into my pocket, without my consent, than I have to put my hands into yours; and this being already urged to them in a firm, but decent manner, by all the colonies, what reason is there to expect anything from their justice?

. . . .

''Satisfied, then, that the acts of the British Parliament are no longer governed by the principles of justice, that they are trampling upon the valuable rights of Americans, confirmed to them by charter and by the constitution they themselves boast of, and convinced beyond the smallest doubt, that these measures are the result of deliberation, and attempted to be carried into execution by the hand of power, is it a time to trifle, or to risk our cause upon petitions, which with difficulty obtain access, and afterwards are thrown by with the utmost contempt? Or should we, because heretofore unsuspicious of design, and then unwilling to enter into disputes with the mother country, go on to bear more, and forbear to enumerate our just causes of complaint? For my own part, I shall not undertake to say where the line between Great Britain and the colonies should be drawn; but I am clearly of opinion that one ought to be drawn, and our rights clearly ascertained. I could wish, I own, that the dispute had been left to posterity to determine; but the crisis is arrived when we must assert our rights, or submit to every imposition that can be heaped upon us, till custom and use shall make us tame and abject slaves.''

This, in fact, embodies the whole principle of the Revolution.

Whilst attending a meeting of the first Congress, of which he was a member, he received a letter from a former companion in arms, who held a commission in an English regiment then stationed at Boston. The following is an extract from the answer which he sent.

''These, sir, being certain consequences, which must naturally result from the late acts of Parliament relative to America in general, and the government of Massachusetts Bay in particular, is it to be wondered at, I repeat, that men, who wish to avert the impending blow, should attempt to oppose it in its progress, or prepare for their defence if it cannot be averted? Surely I may be allowed to answer in the negative; and again give me leave to add as my opinion, that more blood will be spilled on this occasion, if the ministers are determined to push matters to extremity than history has ever yet furnished instances of in the annals of North America, and such a vital wound will be given to the peace of this great country, as time itself cannot cure, or eradicate the remembrance of.''

He was also a member of the second Congress, which assembled on the 10th of May, 1775. Blood had been then shed at Lexington and at Concord; the Rubicon was passed, and though no formal declaration had yet been made, yet the sword which smote the freemen of New England had severed the tie which bound that colony to the older land of freemen. An expression of John Adams indicated in a way too plain to be misunderstood, that, though her own sons were in the field, and had confidence in their commander, still she would sacrifice sectional pride to general advantage, and that in selecting the commander-in-chief of the continental forces, the name of a Southron, in whose prowess and prudence universal confidence was reposed, would be presented to the Congress. Washington, who had foreseen what he desired to avoid, rose from his place and retired from the house, to leave their proceedings unembarrassed by his presence. A day was fixed for entering into the selection; and on opening the ballot-box, into which that band of devoted patriots had cast their suffrages, not another name was found but that of George Washington! Next day he was found in his place in Congress, as a member from Virginia. When the president officially informed him of his appointment, he rose in his place, and signified his acceptance. His words were few and appropriate, but the following expressions show the unchanged features of his character:

> "Lest some unlucky event should happen, unfavourable to my reputation, I beg it may be remembered by every gentleman in the room, that I this day declare, with the utmost sincerity, I do not think myself equal to the command I am honoured with."

Nor were these mere words of course. His confidential and affectionate letter to his wife shows that he only yielded to a sense of duty, and looked upon the trust as too great for his capacity. How providential that it was to him it was confided!

You know the history of that war which followed. You have appreciated, as you ought, his prudence, his valour, his courage, his privations, and his endurance. You know what materials he had to mould into an army—men who, in general, bore devoted hearts, but who were unused to discipline, and not always patient of restraint;—men whose unshod feet often marked their track with their blood upon the frozen road, and whose tattered garments in the cold of winter showed that they needed all the fervour of their zeal for freedom to keep them warm in its defence. And amongst the ranks of those born in the country, many a brave foreigner shared in the toil of the battle and endured the privations of the camp. Washington could see no difference between them in the field, and he made no distinction between them in his heart. Lafayette, Montgomery, Hamilton, Steuben, De Kalb, Pulaski, Manning, and even Jasper, are no inglorious names upon the roll of heroes of the Revolutionary war. Brightly do they shine amidst that galaxy of sons of the soil from every state of the old thirteen, that clustered in so mighty a multitude around that calm, steady, and glowing light that outshone them all, and yet seemed to add to their effulgence. Well did they redeem that noble pledge that was made by men of every religious denomination! It was released indeed with the loss of many a life, and with the ruin of many a noble fortune, but by the preservation of their sacred honour. With that honour they also preserved and improved their liberties, and unshackled industry from the bonds of colonial restriction. To the lovers of enterprise and of improvement, and to those hardy children of labour who prize liberty, and are ready as they are able to defend it, they opened inviting passages to those western lands that have already received millions and are capable of receiving millions more, to make them teem with wealth, and be alive with population. But it is not my theme to enlarge upon what was endured in securing to us those advantages.

The character of strategy pursued by Washington, as far as one, so little skilled as I am, can form an opinion on such a subject, appears to have been one of the most difficult to execute, yet the best adapted to his circumstances, and, as it proved to be, most successful in the result. At the head of what may be called an unorganized mass rather than an army, and the parts of which this collection was composed in a perpetual state of change, by reason of the short periods of enlistment,—without any well-regulated department of subsistence or of supply,—under a general administration which had, over thirteen confederated, and scarcely formed republics, only that moral control that arises from common principles, and common danger;—with many concealed enemies, and hostile partisans, in open and avowed connexion with the enemy, scattered through the land,—the country itself but thinly settled; its settled portions open and badly provided for defence, intersected by large navigable bays and rivers, without any naval means of protection;—but on the other hand, his enemy, though in possession of the sea, was at a distance from his resources, and though highly disciplined, and well provided, yet was unpracticed in partisan warfare, and dreading an intricate country,—Washington found it to be his duty to turn his whole attention towards the establishment and the maintenance of discipline; but for this purpose he had not only to exert his authority with great discretion and forbearance with those under his command, but to use all his influence with the several governments, to induce them to correct their system, to supply their deficiencies, to make pecuniary sacrifices, and to sustain his efforts. This was the more difficult, as, even at such a moment, they indulged to a mischievous extent a jealousy, whose theory was just, but whose application at such a moment was unreasonable. They wished to give to the commander as little power as possible, because they dreaded a military despotism; and thus they sent him, as Sheridan expressed himself upon another occasion, with half a shield, and a broken sword, to protect them from their well-armed enemies, lest if the buckler were entire, and the sword perfect, he might be tempted in the heyday of victory to smite his employers.

It was not only in establishing discipline that his exertions were required. No man loved his soldiers better than he did, and his letters show the manner in which his soul was wounded at the sufferings they had to undergo for the want of the most ordinary necessaries. Yet, with this bitter feeling, was he obliged, as he calls it himself, to play the hypocrite with them; to impress on their minds the obligation of cheerfully enduring everything for the great cause in which they were engaged. But whilst he thus encouraged them to unite with himself in suffering, he earnestly, though not always successfully, appealed to those who ought to provide for those men who were the only bulwark between them and vassalage.

His was not an ambition of glory. He sacrificed no masses of human beings in brilliant charges, that he might gather laurels from the spot enriched by their gore; or that he might indite despatches filled with periods rounded by the swollen phrases of destruction. He weighed the value of every life entrusted to his discretion, and would shudder at the useless exposure of even one. This course was dictated by prudence as well as by humanity and justice. By a Fabian policy his enemy would be harassed and worn out, and his supplies would be more rapidly consumed than they could be increased; whilst the American forces would be improving in discipline, accustomed to action, confident in themselves, and preserved for those occasions when they could be usefully brought into action.

But when an opportunity presented itself, he made no calculation of what it was necessary to sacrifice, whether of repose or of life, to achieve what it would be ruinous or impolitic to forego; though even on such occasions, every precaution was taken, not only to insure success, but to obtain it with as little sacrifice of life as possible. Stony Point, Trenton, and Yorktown, are striking instances of this policy.

His affection for his men caused him to feel keenly for those whom the enemy held as prisoners. At first the British officers undertook to treat them as rebels; indignity, harshness and severe confinement were inflicted, and it was said that these endurances would be followed by an ignominious death. In one instance, the British prisoners were marked out by him as victims for retaliation; they were on their march under an escort to the place of confinement, when they were overtaken by an express, who announced that General Washington could not permit himself to do what even the usages of war had sanctioned; that he could not punish the innocent for the guilty, and that he had revoked his order. He appealed to the nobler principles of the British commander, and frequently succeeded; but his anxiety and his exertions on this score were unceasing and laborious. Never was his kindly feeling better manifested than when, in order to procure a mitigation of the suffering of General Lee, who had fallen into the hands of the British, and whom they chose to regard and to treat as a deserter, the Congress decreed that Col. Campbell, who was a prisoner in Massachusetts, and five Hessian field officers at Trenton, should be subjected to precisely the same treatment as General Lee; he wrote to the president of Congress:

"In point of policy, under the present situation of our affairs, this doctrine cannot be supported. The balance of prisoners is greatly against us, and a general regard to the happiness of the whole should mark our conduct. Can we imagine that our enemies will not mete the same punishments, the same indignities, the same cruelties, to those belonging to us, in their possession, that we impose on theirs in our power? Why should we suppose them to possess more humanity than we have ourselves? Or why should an ineffectual attempt to relieve the distresses of one brave, unfortunate man, involve many more in the same calamities? However disagreeable the fact may be, the enemy at this time have in their power, and subject to their call, near three hundred officers belonging to the army of the United States. In this number there are some of high rank, and most of them are men of bravery and merit. The quota of theirs in our hands bears no proportion, being not more than fifty at most. Under these circumstances, we should certainly do no act to draw upon the gentlemen belonging to us, and who have already suffered a long captivity, greater punishments than they have experienced and now experience. If we should, what will their feelings be, and those of their numerous and extensive connexions? Suppose the treatment prescribed for the Hessians should be pursued, will it not establish what the enemy have been aiming to effect by every artifice and the grossest misrepresentations?—I mean, an opinion of our enmity towards them, and of the cruel conduct they experience when they fall into our hands, a prejudice which we on our parts have heretofore thought it politic to suppress and to root out by every act of lenity and kindness? It certainly will. The Hessians would hear of the punishment with all the circumstances of heightened exaggeration, would feel the injury, without investigating the cause, or reasoning upon the justice or necessity of it. The mischiefs which may and must inevitably flow from the execution of the resolves, appear to be endless and innumerable.''

What, then, must have been his feelings when a stern sense of duty compelled him to permit the full execution of the sentence of an ignominious death, upon the unfortunate Andrè? This is one of those melancholy instances where a man deserving of a better fate, is, by the inscrutable laws of Providence, so involved in the meshes of difficulty, that it becomes impossible to extricate him; and it is not only the eye of pity which weeps, but every noble and manly heart bleeds, whilst the blow is struck, which it is acknowledged the sternness of justice cannot here be prevented from inflicting. Still, after the lapse of more than half a century, the feeling exists, which will perhaps always continue strong;—regret that it was not Arnold who met a well-deserved fate from the hand of the executioner.

Deeply as Washington felt for the privations and wants of his soldiers, he was, however, careful to repress insubordination. Witness the disbanding a large portion of the Pennsylvania line in the spring of 1781, who, though having cause of complaint, yet took an irregular and most pernicious mode of seeking for redress. Still these men, in the midst of their misery, could not be made traitors by the allurements of the British general. They gave up to trial and to execution the emissaries who had the hardihood to enter upon their seduction; and though worn down by toil and privation, they declared that they scorned to be Arnolds. The contagion of insubordination, however, had spread from them to the troops of New Jersey but Washington was prepared. The mutineers were taken by surprise, compelled to parade without arms, two of their ring-leaders were tried by a field court-martial, condemned and shot; and the spirit of sedition having been thus laid, the remainder made an unconditional submission and promise of obedience.

The exquisite tact which he possessed, was exhibited, together with his spirit of moderation and respect for the feelings of his brothers in arms, at the surrender of Yorktown. He had with him General Lincoln, who, in delivering up this our city to the British after a brave resistance, had the mortification of being denied the full honours of war at its evacuation. In place, then, of appearing at the head of the united forces of America and France, with the air of a conqueror, to wear the trophies well won by his valour, Washington sacrificed this feeling to one more noble and more exquisite, but to attain whose gratification is the privilege of few indeed. Lincoln had faithfully discharged his duty, and well merited the recompense which he on this occasion received. The British general, Lord Cornwallis, desired to stipulate for his garrison, that it should march out with all the honours of war, and the customary privileges for its officers. Washington would grant only the same that had been allowed by the British general to the garrison of Charleston; and stationed Lincoln in an open space, between the respective staffs of the French and the American armies, to receive, in their view, the surrender of the British leader with exactly the same formalities that had been observed when he made his own capitulation.

Need I undertake to show that his ambition was his country's happiness, and not his own personal elevation? Advert to the proposal which was made to him at Newburg, where an army appeared but to wait his beck, to protect him in assuming a sceptre and a crown. His reproof contained none of that language of affectation which shows a refusal is made, only because the object appears to be unattainable, or for the purpose of having additional entreaty used to overcome the seeming reluctance of ardent desire.

He dearly loved and greatly esteemed the valuable men who shared in his toils and dangers. His big heart distended with unusual emotions, when, on the 4th of December, 1783, he entered the room in New York to bid a final adieu to the principal officers, his companions in arms. The tear flowed on each manly cheek; he grasped firmly, in succession, those hands that had sustained, together with him, their country's cause. The embrace was that of generous soldiers and firm friends;—not a word was spoken. They followed him in mute procession to his barge. Being seated in it for an instant, he rose; and lifting his hat, he waved it: every head on shore was uncovered;—the splashing of the oar and its measured stroke, alone, now broke the silence of the tender, the respectful, the memorable separation of those men, who, in the face of death, had united to secure the independence of our country.

It was on the 23d of that month, he presented himself before the Congress of Annapolis; and at the close of an appropriate address, said: ''Having now finished the work assigned me, I retire from the great theatre of action; and bidding an affectionate farewell to this august body, under whose orders I have so long acted, I here offer my commission, and take my leave of all the employments of public life.'' He placed that document in the hands of the president and withdrew, as he fondly hoped, to repair the ravages which his property must have suffered, and to repose in the bosom of his family after the toils of such a tempestuous absence. It is unnecessary to inform you that he would receive no pecuniary recompense; and here is a copy of the settlement of his public accounts. How he enjoyed and sought for the solace of private life, is expressed in his own language to Lafayette.

> ''I am become a private citizen on the banks of the Potomac; and, under the shadow of my own vine and fig-tree, free from the bustle of a camp, and the busy scenes of public life, I am solacing myself with those tranquil enjoyments, of which the soldier, who is ever in pursuit of fame—the statesman, whose watchful days and sleepless nights are spent in devising schemes to promote the welfare of his own, perhaps the ruin of other countries, as if this globe was insufficient for us all—and the courtier, who is always watching the countenance of his prince, in hopes of catching a gracious smile, can have very little conception. I have not only retired from all public employments, but I am retiring within myself, and shall be able to view the solitary walk, and tread the paths of private life with a heartfelt satisfaction. Envious of none, I am determined to be pleased with all; and this, my dear friend, being the order of my march, I will move gently down the stream of life, until I sleep with my fathers.''

To General Knox he wrote:

> ''I am just beginning to experience that ease and freedom from public cares, which, however desirable, takes some time to realize: for, strange as it may seem, it is nevertheless true, that it was not till lately I could get the better of my usual custom of ruminating, as soon as I waked in the morning, on the business of the ensuing day; and of my surprise at finding, after revolving many things in my mind, that I was no longer a public man, nor had anything to do with public transactions. I feel now, however, as I conceive a wearied traveller must do, who, after treading many a painful step with a heavy burden on his shoulders, is eased of the latter, having reached the haven to which all the former were directed; and from his housetop

is looking back and tracing with an eager eye the meanders by which he escaped, the quicksands and mires which lay in his way, and into which none but the all powerful Guide and Dispenser of human events could have prevented his falling.''

A few years were sufficient to exhibit the imperfection of the bond which held the confederation together in the period of their struggle. It became inevitable that one of two alternatives should be embraced. Either the Union should be dissolved, or a new bond must be devised by which the States would be in truth and in fact united.

The convention was named; against his wishes, George Washington was at the head of the Virginia list. Yet was he by no means unprepared; because foreseeing the possibility of being obliged to sacrifice his inclinations to his duty, he had seriously studied and analysed the principles of the Lycian, the Amphyctionic, the Achæan, the Helvetic, the Belgic, and the Germanic confederacies; he had also deeply imbued his mind with sound political information, and closely observed the forms of governmental administration. It is not matter of surprise that, by a unanimous vote, he was called upon to fill the chair in that assembly;—for surely none was more worthy to occupy it. Neither could there be any hesitation, when the States ratified the constitution, and it became the expressed will of the people that it should be their form of government, as to who should undertake the task and have the glory of reducing its principles to practice. They had in the whole Union but one man who was, by universal acknowledgement, ''first in war, first in peace, first in the hearts of his countrymen.'' And much as we complain of the injustice of the world, and rationally as we look for the recompense of virtue in a better state, still sometimes a mighty instance is exhibited of the good feelings and the sense of equity of a nation, where we may well use the words of the Trojan exile—

''En Priamus! sunt hic etiam sua praemia laudi!''

He who would not stoop to be a king upon the suggestion of the soldiers, is raised by the acclamation of the people to be the first President of a free confederation, whose destinies are interwoven with the ruin or the resurrection of a hemisphere!

Assiduous in the discharge of duty, he encourages industry, he extends commerce, he regulates the finance, he establishes credit, he organizes the departments, he selects and appoints the officers, and superintends their conduct, he establishes the judiciary, he allays jealousies, he commences fortifications, he arranges the army, he perfects treaties, he vindicates the national honour, he gives the example of a high moralilty; and thus occupied during eight years, he sees his country eminent among the nations, and putting forth the germs of a rich prosperity.

His work is now, indeed, accomplished; but ere he retires from that station which raised him far above the thrones of emperors, he admonishes his children, for he is, indeed, the father of his country, of the difficulties by which they are surrounded; and with the light of wisdom, the sagacity of experience, and the affection of patriotism, he teaches how these may be overcome or avoided. And, now, covered with the benedictions of his country, and the admiration of the world, he retired again to private life; and there, after a comparatively brief respite from the toils of office, he bowed down his head in resignation to the summons which called him from this transitory state, and passed to another world, leaving after him, not the empty sound of what is called an immortal name, but the mighty monument of that freedom which we enjoy, and the glorious bulwark of that constitution by which it is protected.

Fellow-citizens! I can speak no eulogy of Washington. Though separated from this world, he lives in the centre of our hearts; his name is a talisman of power, the watchword of freedom, the emblem of patriotism, the shout of victory. It casts around us a halo of glory, for it continues to receive the homage of mankind! There have been many sages, there have been many heroes, there have been many legislators, there is but one Washington.

Gentlemen of the Washington Light Infantry! you may be justly proud of the name under which you are enrolled. But let it be to you, also, a solemn admonition to fulfil your obligations. Our volunteer companies are not formed for the mere purpose of idle show, of vain parade, nor for empty pageantry. The natural and safest bulwark of our country's freedom is a well-organized militia; the chivalry of that militia should be found in the volunteer companies. Yours bears the most glorious name for an American citizen soldier. You should emulate the bravest, the best-disciplined, the most patriotic of those marshalled in your country's service. You should endeavour, with the noble rivalship of a soldier's honour, but with a soldier's affection, to permit no other company to outstrip you in the accomplishments of the armed citizen. For your country and its freedom; for your country and its institutions; for your own sunny South, and for the whole Union; for its peace and for its right; for your morals, for your discipline; and in that discipline the first and the last point, obedience to your officers! Never has your company exhibited any deficiency in this respect, and, therefore, it has always been efficient and respectable. You glory in the name of American, but you receive as Americans every one whom the laws of your country recognise as such. You have not deserted your posts, because the fellow-countrymen of him who led your armies to the walls of Quebec placed themselves by your side, to make common cause with you for that land which their acceptance of your conditions, made your common country. France, Germany, Ireland, and Scotland muster by your side, and with them you form a band of brothers; uniting, as your Washington has done, your whole force for an irresistible protection. Do not those flags wave over men who love to gather round your stars, to be guided by your eagle? When you volunteered to protect our brethren in Florida, were not the Germans your companions? Did not the Irish penetrate into its swamps? But why do I thus address you! Our generous South has fully imbibed the spirit of our hero; and we know not these mischievous distinctions. A man loves not less the home of his choice, because he recollects the spot where he first breathed. The soldier's contest of emulation is then noble, for it is equally free from the meanness of jealousy, as it is from the folly of miserable and mischievous distinctions. Nor did I need the proof which you have given, by affording me this day's opportunity of addressing you, to be convinced that the Washington Light Infantry possess largely that liberal sentiment which pervades all our companies, and most of our citizens.

Thank God, no prospect of war now dims our horizon; but the best security for peace is the power of protection. Upon this principle you should not relax. The best-regulated state is liable to unforeseen derangements, and no one can say when an emergency may arise. It is not when action is necessary, that training should commence. The knowledge that you are ready will be the security for your repose. It was upon those principles, that upwards of thirty years ago this company was formed by one of whom Carolina had cause to be proud; one whose talents were made useful by his wisdom; one to whom senates looked for counsel, and in whose integrity a continent confided. William Lowndes, your first captain, your founder, perhaps partook of the moral qualities of Washington in a larger degree than many who have appeared in the councils of the republic since the establishment of our constitution; and how efficiently the officers who have since its formation been selected have fulfilled the trust which has been reposed in them is sufficiently proclaimed by the comparative smallness of their number. Your memory will easily pass them in review before you.

To you has been confided, by the honoured widow of a brave officer, one of the most precious relics of the revolutionary war. There is the banner that was borne in the gallant charge at Cowpens, on the 17th of January, 1781, when the surge of confusion was arrested, and the tide of war was turned, by William Washington at the head of his dragoons. It then seemed a fiery meteor to the astonished Tarleton, when for the first time the spell of his success was broken, and he saw his veterans lay down their arms at the summons of the interpid Howard. The glory with which it that day was radiant, began to dissipate the gloom under which Carolina sat dejected; animated with hope, she roused herself to new exertion, and her Sumters and her Marions were again more active, more bold, and more successful. Again, upon the field of Eutaw, it floated in triumph to the joyous notes of the trumpet which proclaimed the retreat of the enemy from the last struggle by which they sought to keep Carolina in thraldom. ''Never has it been disgraced in my husband's possession,'' was the short speech of Mrs. Washington, when she gave it to your company. The commander of the host that bore it through peril and in victory, preserved it as a loved memorial at the termination of the war. General William Washington, at his death, left it in the possession of his widow; and in the decline of her days, that venerable matron knew of no more valiant and honourable hands to which she could confide its preservation, than those of the Washington Light Infantry. Ten years have elapsed since it was presented to you through the hands of that Lieutenant Cross, who held one of the first commissions in your company with Captain Lowndes at the period of your formation, but who had command of the brigade on the day that he attended with Mrs. Washington to present it to your guardianship. When you are marshalled under that banner, with the love of your country in your hearts, and her arms in your hands, you will be faithful to the confidence reposed in you—your cry will be ''Cowpens,'' ''Eutaw,'' and ''Washington''—your path will be the track of honour and of glory—your history will be found upon the record of fame.

ADDRESS ON CLASSICAL EDUCATION

DELIVERED ON THE ANNIVERSARY OF THE LITERARY AND PHILOSOPHICAL SOCIETY OF SOUTH CAROLINA, MAY 9, 1832, IN THE CATHEDRAL OF CHARLESTON

Mr. President, and Gentlemen of the Literary and Philosophical Society:—An ample apology is due to you from him whom your partiality has honoured with the station of your orator. It conveys to his mind a reprimand, when he recollects that anniversaries have been suffered to pass since his appointment, without his having discharged the duty which you were kind enough to impose, and he was so inadvertent as to undertake. He can only urge in extenuation, the serious accession of pressing and indispensable duties which necessarily caused his absence from the city on those occasions, and the uninterrupted occupations that scarcely left him a moment for devotion to an object which, however important and estimable, he was obliged to view as only of secondary value.

However accustomed he is to appear in public on other occasions, he is free to avow, that at present he is sensible of labouring under great disadvantages. There was indeed a period when he was somewhat familiar with the topics of which he undertakes to treat; but he has now experimental conviction, that comparative disuse, the withdrawal of his mind to different subjects and a number of other circumstances have combined to render the task which he endeavours to discharge, far more difficult than he could have supposed. He trusts, therefore, to the indulgence of his friends for the imperfection of the attempt now made to meet their wishes.

In reflecting upon the subjects of which he might most beneficially treat, it struck him, that as the great object of the Society was the promotion of literature and philosophy, he would best assist in its attainment, by giving his views, humble and imperfect as they must be, and rendered more imperfect by reason of the little time which he could give to their arrangement and development, upon the importance of a regular classical education as one of the most effectual means of cultivating literary taste, and then by examining some of the difficulties that obstructed philosophical improvement, for the purpose of ascertaining the way in which aid might be given for the cultivation of science.

That learning is useful for the purpose of perfecting civilized society, has been so frequently repeated, and so generally and unhesitatingly received as a maxim, that no one would be found to question its truth. But probably one of the greatest evils which accompanies the spontaneous assent to evident propositions is, that being generally couched in universal terms, their expression becomes ambiguous; and whilst words are preserved, ideas may be lost. Would it not then be desirable, sometimes to revert to those maxims in order to fix their meaning by elucidating their phraseology?

Literature has usually been considered under a twofold aspect: speculative and practical; whilst the former merely regards abstract truth, the latter applies it to our concerns. I am inclined to believe that there exists much less of merely speculative learning than is generally supposed, and, that what frequently receives this appellation, is but the appropriate basis upon which is raised the great superstructure of that which is practical. If I be correct in this view, it will greatly narrow the inquiry which I propose to make. Allow me, therefore, to illustrate by example, rather than to establish by theory, what will, I trust, justify me in assuming this position.

The demonstrations of mathematics and the calculations of algebra would, by several persons, be instantly denominated speculative; and even some might be found who would call their study idle: but abandon them, and see how much practical knowledge you destroy! The surveyor, the engineer, the architect, the ship-builder, and many others, will immediately experience the most sensible checks in their several pursuits. The observations of the heavens, the calculation of the paths of the planets, of the distances of the stars, their magnitude, relation and position, would seem to have little influence upon the ordinary avocations of busy life; it might specially be supposed that they have no connexion whatever with mercantile transactions; yet it is clear, that the science of navigation depends chiefly upon astronomy, and the interchange of commodities is carried on through navigation: and thus, much of the profit derived by the modern active merchant from the facilities of our age, has been remotely created by the researches of some secluded, contemplative sage whose bones have mouldered in former centuries, either in Chaldea or in Egypt. How well may we compare the results of learning to the action of the human frame! We can seldom detect the original source, and we are altogether ignorant of the principle of motion; so the great bulk of men observe clearly the continued effects of causes which to them are totally unknown. Place the rude canoe and a steam frigate side by side; erect the wigwam upon the area of the capitol; bring the accomplished surgeon or the reflecting physician to the desolate child of the forest, who lies mangled or gasping near the uncouth weapon of the chase; send a competent master on board of that vessel, to bring joy and safety to an exhausted crew, who since the loss of their leader have been worn down by exertion and fatigue, sailing in a variety of directions, unable to make any harbour, and totally ignorant as to whither they have been driven. In all these cases, the utility of practical learning will be admitted; but in most of those instances the knowledge which confers the unquestioned benefit is evidently founded upon what many persons have designated abstract or speculative science.—But I will go farther and will not hesitate to say, that in nearly all the ordinary concerns of life, this science produces the most beneficial effects, without vainly exhibiting its agency; whilst we, who have lived only in polished or civilized society, view those very effects as the results of unaided nature; just as those Eastern beings, who have never gone beyond the precincts of their own palaces and gardens, and upon whose presence even the cultivator or the artist must not intrude, can form no idea of what aspect the uncultivated mountains would present; nor of the labour and industry that have been expended to produce those scenes with which they have always been familiar, and which they regard as being natural.

It might be then inquired whether there exists any merely speculative science, that is, any which is not applicable to the common purposes of life. I am inclined to believe that there does not. My conclusion is founded upon a view of particulars, and in this view, I think that I embrace all necessary to make the enumeration perfect. Let us chiefly take up what are usually designated as the learned professions.

Law should be considered under its twofold aspect, legislation, or the creation of appropriate rules of conduct, together with their sanction; and judgment, or the application of those laws, as well by the enforcement of the rule as by the punishment of the offender. Here life, liberty, property, public peace, private security, and a great variety of the principal concerns of man in his earthly career, are deeply and perpetually implicated. Besides that severe mental discipline and habitual restraint which arise from a good education and a regular exercise of the superior faculties, a nice power of discrimination, extensive acquaintance with ancient legal enactments of the several civilized nations, the circumstances which called them into existence, their mode of operation, the knowledge of how far they proved remedial or useful, by what means they degenerated or became injurious, perverted, or abused, will be at least highly desirable; to which should be added, familiarity with their history, as also the intimate observation of the actual state of society, and generally of the human character. It must be confessed that here there is much of what is usually called practical, rather than speculative science. But to converse beneficially with the ancient legislators and moralists, we must speak their language. It is true, that an interpreter might be employed; but which of us would feel himself justified, under the pretext of having a translator, and saving more time to study facts in preference to words, by neglecting the study of those languages which had during centuries been used in the republic of letters, to restrict his intercourse with the most distinguished citizens of the civilized world? But if we give the principle to which I here allude its full play, we shall not have left to us even the interpreter himself; since if the acquisition of languages be a waste of time, no person should be encouraged to extravagance! Whatever my respect might be for gentlemen who think differently, I am clearly of opinion, that a perfect knowledge of the ancient languages is required for the study of ancient documents and of ancient history, and that such learning is far from being unnecessary for an accompished legislator. It is to him the experience of several ages.

It is, not unfrequently, urged against this position, that we have seen in these republics, many instances of great men who have well discharged their duty without these aids. I do not question the truth of the assertion; but my inference would be, that they would have done better, had they been so aided. It is added, that men of this description have, in some instances, outstripped those of classical attainments. I would only reply, that with the help of those attainments, they would have gone further. I am equally far from supposing that what is useful is all-sufficient, as I am from imagining that every rule is without an exception, or that a prodigy is an ordinary production. As well might it be argued, that the improvements which produce speed and comfort in our packets are useless, because our rivers and our seas were passed before their introduction. I have arrived then at the conclusion, that for the legislator the perusal of ancient documents is extremely valuable; and that as they can be best understood in their original phraseology, the study of the languages in which they are written is not, for him, a mere speculative engagement, but a useful portion of practical literature.

The judicial application of the law requires all the critical qualifications of the legislator in a more perfect degree, because, for this purpose the object and meaning of the statute or custom must be perfectly comprehended: not only must its principles be appreciated, but the fair exceptions should be known with equal accuracy as the rule itself: the judge should be familiar with the great maxims of evidence, by whose aid facts will be clearly developed and placed in their proper and precise station, for the purpose of learning how far they come under the operation of the enactment. Nor can the jurist who is to arrange and bring his case under the observation of the court, be less able to make that disposition of his materials without serious injury to the client, who, relying upon his capacity, has placed his interests in his hands. How much then, of what is thoughtlessly called speculative learning, is of absolute practical necessity to the sages of the bench, and the members of the bar? He who will make ancient language and ancient history his study, and will look patiently to their mutual aid for their mutual explanation, will discover treasures of ancient lore, which the half-informed pronounce, hastily, to be barbarism, because in a different state of society from that to which we are accustomed, they aptly provided for the public weal, by remedies which would be equally unsuited to our circumstances, as our regulations would be inapplicable to the customs of that age. Their laws and ours, like the coin of different nations, bear different devices and unlike inscriptions, but each is plate or bullion; and he who possesses both is richer than is the one who in fastidious self-sufficiency flings either way. Certainly, he who could acquire coin of only one description, would act prudently in preferring that which is current where he sojourns; and if the contracted mind or the curtailed opportunities of a professional man compelled him to be satisfied with only an alternative; the language which is now used, and the laws now in force demand his preference; but if his leisure and opportunities will allow him to extend his studies, the added wealth of ancient times will better qualify him for enacting, for expounding, and for applying the provisions of the law to the circumstances by which he is surrounded.

Let us view the requisite qualifications for a useful member of the medical faculty, or for an accomplished and scientific surgeon. Besides that power of acute perception with which as a kind of instinct, a man might be especially gifted, so as almost intuitively to detect the seat, the nature, and the extent of a disease, it is highly desirable that the mind should have been so disciplined, as to avoid the hasty conclusions to which an overweening and too confident self-sufficiency would rush. The general and usual diagnostics are greatly modified by the habits of the individual, by the influence of climate, by the period of life, by the previous treatment, and by a number of other peculiarities, which vary to an indefinite extent. If the truth of the admonition *festina lente* can be more usefully practical in any one case than another, it is here. Genius, decision, and action quick as thought, can often do much for life and health; but unfortunately, they may also by one mistake, fix the irrevocable doom of the patient. It is not by the knowledge of the names of diseases, and of their usual stages; it is not by the repetition of the vocabulary of a dispensary, and an acquaintance with some of the chief properties of drugs; it is not from the hasty, wanton mangling of a decaying subject, and possessing a general notion of the uses of bones, muscles, and vessels, that correct and useful medical skill is acquired. No; it is by the laborious investigation of a clear, calm, and cautious mind. No reading can supply the want of judgment, but no power of judgment will avail much, without facts upon which its decisions may be formed, An original and distinct perception united to deliberate reflection and steady habit of observation form the best foundation for useful healing knowledge: and every mode by which these faculties can be improved, is an important branch of previous education.

I would here ask, whether, generally speaking, the mind is prepared to receive the seeds of science by what is usually known as ordinary school discipline. I know not much the opinion of others, but I have formed my own. I would unhesitatingly say, No! And my impression is, that it would be just as reasonable for the planter to expect a superior crop from an unprepared soil as it would be to look for medical or surgical proficiency, from the attendance upon lectures by a half-educated youth, let his abilities be what they may. Whoever, either from his own experience or the testimony of others, is acquainted with the progress of knowledge amongst students, must at once concede, that even the best-prepared tyro in science will lose at the commencement far more than is usually supposed, from the mere inability of an untrained mind to comprehend the views, or to keep pace with the strides of an experienced proficient. We are the creatures of individual habit; no speculative observation will supply the place of training; it will certainly do much to improve the observer; but it will never, even in a moderately remote degree, be equally beneficial. It is true, you may sometimes meet with apparent exceptions to this rule, but I apprehend, that upon examination they will not be found such in reality. As there are men of great natural strength of body, of well-regulated courage and extraordinary agility, who will always be an overmatch for the best-trained individuals of puny frame and nervous debility; so in the literary world, there are those to whom God has given great mental energy, but to which power man has added little cultivation; such persons will always surpass these others, upon whom great human labour has been comparatively lost, because the Creator has withheld the necessary share of capacity. I need not, with you, dwell upon the impropriety of raising a sophism upon this fact. I believe you will agree with me, that they whom this delusion could influence, are not of the race of intellectual giants. Yet, in a community like ours, where there exists a general ambition to obtain the honours and emoluments of the learned professions in the shortest possible time, with the least possible expenditure, and only that quantity of exertion which will barely suffice, there must always be a disposition to dispense, as far as possible, with extensive preparatory education. When we add to this, that self-love which in every individual, creates partiality and great esteem for ourselves and for all our connexions; and take into account a propensity to draw conclusions rather from possibilities and the imaginary fitness of things, than from observation and fact, we need not be surprised at the prevalent disposition to dispense with altogether, or greatly to curtail, those preliminary modes of mental exercise which discipline the understanding and regulate the judgment; we need not be astonished, that by several persons, the information which I would call practically useful will be denominated speculative. Under this head, I would class especially, mathematical, arithmetical, and metaphysical reasoning. The mind thus prepared, will be more powerful, more attentive, more patient, more discriminating, and more expert. The attendance upon a single course of scientific lectures by a person thus prepared, will generally be far more beneficial than the same course thrice attended by the same person, without this previous exercise.

Medicine is a more extensive school than that of law. Every observation which I have made regarding the utility of the dead languages to the lawyer, will apply with at least equal force in this school. It is in those languages that one will best converse with the great fathers of the science; it is in those peculiar idioms of which no translation can convey the spirit that yet dwells in the original, that the very soul of the master is discovered. The structure and organization of the human frame is everywhere the same: and the science of healing its diseases is one of universal interest. Wherever the victim of the original malediction is found, whether at the equator or near the pole, in China, in California, upon the Mississippi, the Ganges, the Danube, or the Nile; in the monarch's palace, or in the Arab's tent; whether he discourses in the halls of the academy, or encounters the lion or the panther in the recesses of the forest, or under the open canopy of heaven; whatever be the tinge of his complexion, or the quality and form of his vesture, he is equally a child of Adam, and not only bone of his bone, and flesh of his flesh, but moreover liable to all those disorders which that flesh is heir to. The necessity of studying and remedying or alleviating those disorders is, and has always been, and will always continue to be, a universal and an important concern. The subject of those disorders being then, everywhere the same, and the attention of so many persons of various nations and ages having been given to the improvement of the science of healing, nothing can be more beneficial, or desirable, or proper, than that the good men so employed should posses the faculty of communicating with ease and precision to their brethren throughout the world, the useful discoveries which they make; and thus rapidly give to each individual of the fraternity the benefit derived from the experience of the whole body. This can only be continued as it has heretofore been effected, by the preservation of a common language, the meaning of whose terms is not liable to change, and which is more or less prevalent through the regions of science and civilization, all over the universe. In this view I fearlessly assert, that an accurate and extensive knowledge of the Greek and Latin languages, so far from being speculative or unnecessary literature, is essential for the preservation and perfection of medical knowledge and surgery.

Allow me to add one other observation. The names of drugs, of chemical, mineral and botanical productions, of which such extensive use is made, are, I may say, altogether in those languages, and certainly the vernacular appellations of substances in one region would be unintelligible in another; and whosoever would profit by foreign research, or turn the discovery of another to account, must be at least acquainted with the tongue in which he speaks. The acquisition by all, then, of a few common languages, so far from being a useless waste of time and labour, is to the physician the saving of both: because it relieves him from the necessity of acquiring several new dialects, that he may converse with men of science; or, in case of neglect, he cannot profit by their labours, he must have his knowledge greatly abridged, he must be dependent upon his own experience and that of the comparatively small number by whom he is surrounded. In fact the want of such a medium of scientific intercourse would be equivalent to a professional exclusion of each nation from the remainder of the universe. And what would now add to this evil, is the fact that the present nomenclature is to those who are critically acquainted with the languages, an extremely well-regulated mode of instantly and exactly bringing several useful and important facts, regarding the nature of diseases and remedies, before the mind with the lightest possible tax upon the memory. Thus, to the physician, the labour of a few years in childhood is, in fact, the economy of a large portion of his after life, and the greatest aid to his accuracy in practice. For him a large portion of what is hastily called speculation is the basis of truly practical knowledge.

My own peculiar situation, as well as the state of our religious society, preclude the detail regarding the science of theology. I shall merely observe that nearly all the principles that have been applied respecting the two professions which I have reviewed, are equally of force here. I shall make but a single statement regarding that science in the church to which I belong: and in doing so, I would not be understood to insinuate any contrast to any other society, but merely to testify a fact for the purpose of sustaining the conclusion which I am anxious to support. In our view, the science of theology does not, in the whole system of revealed religion, recognise a single speculative opinion, but views the entire as a collection of facts, whose truth is to be ascertained by the most strict application of the ordinary rules of evidence. Supposing them to have been thus demonstrated, it considers every one of them to have an important bearing, not only upon the moral conduct of man in this transitory world, but upon his happiness or misery in that which is eternal. Thus we assume that in what is called speculative or dogmatical theology there does not exist one merely speculative opinion.[26] The church itself is considered as a numerous society, whose discipline is law, one portion of which is a constitution that is considered permanent and unchangeable, another portion consists of statutes enacted by the universal legislature for the universal body, or by the local authorities for their particular districts. The enactment, repeal, amendment, and application of those laws must be governed by the same principles that regulate all other descriptions of correct legislation and judgment. However, upon this topic I do not wish to proceed farther, nor indeed is it necessary for my present purpose; I only desired to show that in each of the learned professions the usual classical education was an exceedingly useful preparation for the professional study itself; and I believe that I have made a sufficiently extensive enumeration, with observations calculated to show that, in preparing for the learned professions at least, what is too generally pronounced to be speculative literature is but the proper foundation for that which is truly practical.

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[26] This statement of Bishop England is hardly correct. If the science of theology is nothing more than a collection of facts, whose truth is to be ascertained, ''then false is the commonly accepted distinction which gives us the positive or dogmatic, the polemical, and the speculative or scholastic theology. Perhaps the most intensely interesting pages of theology are those placing before us the various systems of the different schools, and surely in these marvellously constructed systems the verified facts of revelation furnish merely the basis or foundation for the splendid domes of theological speculation raised upon them. Speculative theology begins where dogmatic theology, which demonstrates the facts of revelation, ends. It passes from facts to theories. The inaccuracy of the Bishop consists in identifying speculative and dogmatic theology.—Ed.

I do not undertake to defend the abuses of the schools, or of systems, nor to deny that there did exist a very injudicious mode of what was called ''sharpening the mind,'' by habituating it to distinguish when there existed no ground for distinction; to affect doubt where not only was common sense satisfied, but one would scarcely find room to thrust the other ingredients of a syllogism between the plain maxim and the palpable conclusion: neither will I make common cause with those superlatively ingenious disputants, who demanded, for maxims, proof beyond the universal testimony of common sense; and who would set up the assumed possibility of a doubt as of sufficient weight to counterbalance an ascertained fact. It is true that, at a former period, the schools of Europe trained up many of their students in an excess of this mode of exercise; it is true that the technical phraseology which they used was harsh and barbarous. But it is equally true, though perhaps it is unfashionable to make the statement, that many of the persons who in those days had to contend with disadvantages which we might imperfectly describe but can never feel, have left us the evidence of the prowess which was then in existence. This is not the place, nor this the occasion, to say how many of the productions of those times have perished, like the glories of ancient Egypt, leaving but a few heavy pyramids and some splendid ruins to testify, amidst the lasting desolation, that before the day of wreck there was an age of genius.

During centuries, the way to the temple of literature has been through the halls of the ancients, and the languages of the republic of science have been principally the Greek and Roman; especially and more generally the latter. They who have been eminent in these great departments of knowledge, were made familiar with these tongues by their early and assiduous conversation amongst the classic authors. As it has sometimes happened that a nation has been assailed with the arms furnished from her own arsenal; so has the study of the classics been chiefly, and most formidably and adroitly, decried by men whose minds were amply furnished from these extensive and varied stores. We have occasionally, it is true, beheld some gigantic warrior, careless of dicipline, untutored in tactics, and despising evolutions, rush boldly into the fight, and spread destruction and terror for a time: the contusions of his uncouth mace gave to the carcasses of his victims an appearance even more horrid than that of death: but when the first emotions subsided and his manners was observed, how easily was he overcome? The transient success which he obtained was the result of the mighty force with which he had been originally gifted, and the unusual mode in which he made his assault: but had he added to his natural prowess the advantages of discipline, how much more formidable would he have been? The war-cry of such a combatant excited attention; an unusual interest was felt on his behalf; in his own person, he for a time seemed to furnish a practical illustration of the soundness of his cause. Yet, I would ask, to what are we to attribute the suggestion which is continually urging the observer to make considerable allowance in favour of such men because of their want of regular education; if it be not a universal concession that the mind thereby prepared is made therefore superior? For why should anything be conceded because of the neglect of classical education, if the want of that disciplinary course be not a manifest disadvantage?

The principal objection of those who would discontinue the study of the ancient classics, is the alleged waste of time. They thus assume the very point at issue, that the time is wasted. They attempt to prove the waste by the new assumption that no advantage is derived from the study. I have endeavoured to show that the advantages were very great indeed. Conceding them to be great, they assert that the time and the means consumed are beyond the value of the acquisition. To sustain this position, they assume that the whole period during which the study of those authors is continued, the students have little or no other occupation. Such, however, is not the fact. This is not the place to enter into details, but it will easily be perceived that in a well-regulated course, though the classics appear to be the principal, because the prominent objects, yet there are a multitude of others which, as an aggregate, equal, if they do not exceed, the quantity that occupies the foreground. It is stated that the time given to this useless occupation would be better devoted to more practical studies which are omitted on its account. I apprehend the argument would be found quite defective if it were required to specify, on one side, what the more practical omitted studies are; and then the occupations of a judiciously arranged course of education were exhibited in contrast; for not only would the object of these particular studies be found not omitted, but it would be seen that their perfect attainment was facilitated by the very means which were said to impede their acquisition.

Objections have frequently been made to the works used in the acquirement of those languages. They are said to be calculated to pervert the judgment, to delude and corrupt the imagination, and to taint the heart; perhaps I would be more accurate in saying that the allegation is, they tend to confirm its depravity. Were either of these statements sustained by evidence, I trust our society would be one of the last to encourage the destruction of the mental powers, or to ruin the eternal prospects of the children of Carolina; and if the classic authors usually read in schools were fitted to ends so mischievous, we would, indeed, be criminal in the highest degree by continuing or by encouraging their use. But let us not too hastily decide.

I know it is fashionable to decry almost the whole body of those men whom the civilized world, during ages, has regarded as learned. Men who have never read a page of their works have passed judgment upon them; persons who do not understand their language have furnished essays upon their demerits; they who know nothing of either the peculiarities of their situation, the circumstances of the nations in which they lived, the genius of their age, or the objects they had in view, have condemned them. For some it was convenient, for others it was easy; where the bold and the reckless lead the way, and some of the leaders are distinguished, it becomes as facile as it is fashionable, for the multitude to follow: and he who hesitates is perhaps undervalued. We can easily observe how the great bulk of mankind is led along in fashion, in party, in taste, in politics, in amusement. Boldness, perseverance, zeal, and tact in turning favourable circumstances to account, will generally insure success. Hence, though it be fashionable amongst a large class of our modern writers to cast obloquy upon the genius and acquirements of from twelve to fifteen centuries, the individual who addresses you must be permitted to say that he cannot unite in the vituperation. His own vision may be imperfect, or it may be that he mistakes the phantoms of imagination for the realities of life; and if it be a misfortune, he is unfortunate in common with a large portion of the great lights of our latter age; men in whose track he is proud to follow at a mighty distance. Though he be not "habituated to swear to the words of any master," yet he pays great deference to the united judgment of the learned men of every age and every nation of the civilized world: and, with very few exceptions, they have, by their precepts and the practice, exhibited the classic authors of Greece and Rome as the most correct models upon which to form the judgment of the literary student. To the mind's eye of him who stands before you, these witnesses appear venerable on both sides of the Bosphorus; rising up in the more polished parts of Asia, upon the continent and in the islands of Greece, spread along the northern coast of Africa, as also through Italy, Gaul, and Spain, during some centuries. It is true that the brilliancy of this scene was, for a time, overshadowed by the clouds of the tempestuous North, and the desolating East. But as the atmosphere became attenuated, the beams of knowledge again diffused their cheering influence. Much has been swept away by the ruinous flood; but the cultivation became more widely extended, many of the former regions of science again produce their flowers and their fruits: Britain, Germany, and even Scandinavia herself became mellowed and fertile. In all those places, the classic authors have been principally used for the direction of the judgment and the improvement of the taste; here, too, does he find many witnesses, and their succession continues. They appear also respectable and comparatively numerous at our side of the Atlantic. And though the speculative mind should indulge the inquiry as to the mode in which they aid the judgment and improve the taste, and should declare itself unsatisfied with the philosophy of the explanation; yet the fact would not be the less obvious, and its nearly universal admission might be reasonably considered as good evidence as that which we have of our power of motion, though some abstruse investigators might be disposed to question the existence of even this too, as they can discover neither its origin or process.

Will not the architect be greatly improved by the study of the ancient models? Does not the painter eagerly review the productions of former masters? Would the works of Phidias or of Praxiteles be useless to the sculptor? It is true, he might employ himself beneficially in contemplating those of Canova, of Thorwaldsen, and of Chantry: but why should even the torsos and fragments of former ages be cast away? Will the jurist make no useful acquirement, by studying the disused or the repealed code, or the obsolete pleadings of his mighty predecessors? Though he should not find them obviously applicable to his immediate purposes, yet will they expand his mind, extend his views, confirm his knowledge of principles, and render him more acute in the investigation and arrangement of his facts. Thus will he be better qualified to turn to useful account the science that bears upon the very business in which he is engaged. The study of these ancient authors is not only useful to guide the judgment, and to correct the taste, but to refine and warm some of our best affections. When the cloak of Cincinnatus is flung upon the shoulders of Washington, the coldness of even affected philosophy will thaw, in the glow of that current which diffuses life and heat and ardour through the frame of the patriot; and the energy of his feeling has already secured in action that result, regarding whose attainment our semblance of reasoning would be only commencing its calculation. It is not so easy to give a demonstration of the mode in which the ardour is excited, as it is to prove that excitement itself exists; neither is it so perfectly within our reach to determine the process by which our faculties are improved, as to observe and to testify the improvement. The principle upon which the human mind is formed, the springs of action, and the workings of the human heart, are alike impervious to human observation: perhaps there is only one eye in the universe by which they are clearly discernible; and how immense is the distance between its strength and the weakness of ours? Shall we then deny the plain results of the experience of centuries, because we cannot perhaps give a demonstration from principle? To my view, this would not be the perfection of wisdom: the larger portion of the little that we know, has been derived from the observation of facts; we have very little, indeed, scarcely any, that is the mere deduction from principle: and though I have the full conviction that I am surrounded by my friends, still I am, as yet, altogether a stranger to the principle upon which consciousness accompanies vision; and I must candidly avow, that it is not by the aid of my philosophy I have become convinced of your presence.

The experience of the learned world has testified generally in favour of classical education, for directing the judgment and correcting the taste in composition, as well as for opening vast stores of useful information upon several of the most important subjects of practical science and historical details. My object not being to enter at large upon the vindication of the opinions which I communicate, nor to refute at length those from which I dissent, but rather to bring the topics under your consideration, and to suggest the points which would seem to demand special attention, I shall not enter farther upon the subject. To me, individually, the testimony to which I point is sufficient.

But, if I were insensible to the varied beauties of Virgil, the power of Demosthenes, the simplicity of Cæsar, the polish of Horace, the sublimity of Homer, the wit of Lucian, the neatness of Epictetus, and the perfection of so many other models of composition; if, in addition to all this, I held in no estimation men whose names have been rescued by admiring multitudes, in every age, from the grasp of death, that fame should preserve them burnished—if the structure of my mind differed so widely from that of the great bulk of my fellow-mortals—and that, considering my own judgment and my own feelings the only tribunal by which I should be guided, I should find myself alone, or with few associates; I might claim indeed to be unmolested, though I could not reasonably expect to have that which was esteemed valuable destroyed, because of the singularity of my notions. There is perhaps no truth, except a palpable fact or a manifest principle, which has not some opponents: and even here, perhaps, I would be warranted in striking out the exception, for Dagoumer denied that there existed a negative proposition: and I have known an ingenious scholar who asserted that all mathematical reasoning was fallacious, because it flowed from first principles that were absurd, viz.: the definitions of a point of a line and of a superficies. Hence, the dissent of some respectable men and good scholars, united to the declaration of some unlettered though vigorous-minded writers, weighs, I believe, but lightly against the general testimony in favour of the benefits conferred by an intimate acquaintance with the select writers of antiquity; and those which remain to us are merely a selection from the mighty mass, of which the vastly greater portion has perished. Should I be asked to explain philosophically the process by which the beneficial effect is produced, I will avow that it is as far beyond my power to undertake the specific exhibition, as it would be to demonstrate the special and particular process by which I was nourished and strengthened, and my powers developed by the food which I consumed in my adolescence. I doubt whether any of our medical friends would hazard his reputation by asserting, that he could satisfy us upon the subject: or that the most speculative of our inquirers would abstain from food, until no doubt remained as to the correctness and sufficiency of the demonstration.

Respecting the tendency of these works to delude and to corrupt the imagination, or to confirm the depravity of the heart, I would beg to make a few observations. To the individual who addresses you, it has caused unmixed astonishment, when he more than once noticed this objection seriously urged, upon the ground of their tendency to gloss over the errors of polytheism and idolatry, and thereby to diminish the esteem in which we should hold the Christian dispensation. I trust that, with some few at least, I shall find credit for the declaration, that however imperfect my practice might be, there exists not an individual who holds that dispensation in more high esteem than I do. To me it is everything. I value not the wealth, the fame, the science, the honours of the world, as worthy even for an instant to be taken into competition with the least of its appurtenances; and yet from my keenest scrutiny, from my most jealous examination, this danger has hitherto escaped notice. I will not say, that others might not have made the discovery: if they have, God forbid that I should for a moment condemn their rejection of this stumbling-block in the way of truth and life. If I could find in the annals of eighteen centuries, a single act of apostacy fairly attributable to this cause, I might hesitate. But I find the earliest and the most able advocates of Christianity generally deducing from this topic the very opposite conclusion: and, in several instances, their victory was achieved, and the cause of religion gained glorious accession by the judicious contrast. I am under the impression that this is only one of those exhibitions in which there is evidenced considerable dexterity in the use of a weapon which is wielded only for exercise or amusement. No, my friends; I cannot think so poorly of the evidences of the Christian faith, as not to feel confident that their polish is made brighter, their temper better proved, and their points better sharpened, by trying them against the defences of opponents. Do forgive me, if I assure you that I am tempted to consider the man who would proclaim danger to Christianity from the perusal of the classics, ''would,'' to use the strong expression of another, ''have cried fire, in the days of the deluge!'' Did I suppose that any one seriously entertained the apprehension, I might seriously undertake to show it was groundless.

Their immoral tendency is the next ground upon which it is sought to sustain the objection. If the accusation be intended to apply to the great bulk of the authors, I apprehend that the charge can by no means be sustained. The works may be ranked in two divisions—into various classes: history, orations, harangues, philosophical disquisitions, literary dissertations, and epistles of friendship. These classes form an exceedingly large proportion of the whole: I do not think that I am by any means incorrect in asserting, that, as an aggregate, this collection is as free from immoral tendency as any equal bulk of the most select literary compositions of the present day. The historian of then and now, will have to relate instances of gross turpitude and crime, but surely the sacred penman has done the same; and, generally speaking, the great crimes which disgrace our nature are censured as fully and as freshly and as eloquently by the ancient classic historian, as they are by the modern. If, sometimes, the man of yore lauds the ambitious, the proud, the revengeful, the unforgiving, such characters are praised also in our own day: the maxims of the Gospel condemn both historians alike, and form a splendid contrast, to each, showing that, as both periods, man is naturally the same; and that his perfection arises not from the progress of science, the march of intellect, the accumulation of time, and the wisdom of experience, but from a source different from all these. I am under the impression, that the effusions of Cicero and of Demosthenes might be as safely read as any forensic effort, or popular harangue of the last year, within our own states. I do not argue for the perfection of the philosophy taught in the academy or in the palace; but I admire the efforts of the men, whilst I admit their mistakes, and would correct their errors whilst I point them out. I would also, where allowable, exhibit the simplicity and purity of that moral code bestowed by Heaven, in contrasting it with the doubts, the conjectures, the imperfections, and the mistakes of those merely human efforts which at once exhibit the strength and weakness of the human mind; and would establish their moral philosophy as an authentic document, to prove how necessary it was that man should learn his duties immediately from the mouth of his Creator. In the other compositions contained in this division, I feel confident that the closest scrutiny would result in the conviction, that whilst they show the unchanging principles of literary excellence in the judicious precepts, the correct observations, and the pertinent and apt illustrations which they contain, they are as thoroughly free from any moral poison as the best and purest similar productions of any period or nation.

Another division consists of works of fancy and taste; principally epic and lyric poetry, fables, satires, mythological allegories, and a varied miscellaneous exhibition. I am free to acknowledge, that I know of no language or nation in which productions of this description have not their dangers, and are not, in several instances, liable to serious objection. However, in that portion of the ancient classic authors generally read in the schools, the selection will, I apprehend, be found less objectionable than what is every day in our tongue within the reach of every schoolboy. In the epic poetry, particularly, there is generally not only great delicacy of expression on all occasions but there are very few instances where either by description or allusion, any indelicacy is suggested: and he who would discover any in the portions of these works usually placed in the hands of children, may, without injustice, be supposed better fitted for the search than not only youths, but than the ordinary class of adult readers. I shall give no opinion as to whether so exquisite a tact for such discoveries, argues more in favour of the vigour of the understanding or the purity of the imagination. There are no well-regulated schools that I have known, in which all the works of any author are read through: selections have been made from several; and the true question is, whether the portions so chosen are of a mischievous tendency. I shall make only two assertions. First, that a superabundance of what is admirable in literary merit, and perfectly innocuous in respect to purity of morals, can be taken from those authors. And, secondly, that in the course of several years of intimate acquaintance with many schools, I have never known a departure from the principle of confining the pupils to the portions so selected. I might add, that I cannot, after considerable reflection, charge my memory with an instance of moral mischief that I could trace to this system of education; and perhaps my opportunities of observation have been less restricted than those of most of my acquaintance. That objectionable passages might be found in other parts of the same work, or that they were taught in other schools, or that they were read subsequently by the pupils, is no answer to the proposition which I sustain; for I do not assert, that there are no actual or possible abuses; and if I am to abandon every useful object which is liable to abuse, the residue which I may lawfully take up, will be small indeed!

Far be it from me to say that an ingenious mind could not get up an admirable dissertation to contravene what I advance. I only make a simple appeal to your own memory and to your own judgment.

The care in selecting from the lyric poetry should be far greater, for I am ready to admit that a large portion of it, in Greek and Latin, as well as in English, is of a most censurable character: but I have never known this read in schools, and am decidedly hostile to its introduction. If a satire be a less perfect mode of censuring vice, yet it is a censure; and though there exists a preferable course of correction, it does not follow that what is less good, is absolute evil, and therefore unfit to be perused, though not under all circumstances the best model for imitation.

The principal ground on which the more numerous body of objections have sought to maintain the position, that morality was injured by the classics, was the assumption that the very essence of mythology is contaminating, by its exhibition of the unbecoming criminal adventures of the very principal deities; whereby, not only is vice made respectable, but the imagination is seriously injured by filling the memory with the knowledge of these demoralizing transactions. This topic has, unquestionably, a better appearance of force than most of the others which I have considered; yet, upon examination, it will be found of little value. In such recitals, the good or evil is produced by the mode of representation. The preacher of the most pure morality is frequently employed with great advantage in painting the most revolting scenes of vice, for the purpose not only of holding it up to the detestation of the innocent, but to strike the very profligate themselves, with horror at the view of their own likeness, and thus bring them to repentance: whilst on the other hand, the artful and eloquent destroyer of virtue will succeed in his nefarious projects, by delicately turned allusions, which excite the most dangerous passions, without the employment of a single expression of a revolting character.

Two questions would here present themselves for solution. The first, whether all knowledge of ancient history is to be withheld from future generations. The second, if that knowledge neither can nor ought to be extinguished, whether it can be preserved without an acquaintance with mythology. I apprehend the effort to destroy the knowledge of history would be as useless as it would be unbecoming; as ridiculous as it would be unjust. And I would ask, how any one could seriously undertake to preserve the history of nations, whilst he suppressed all allusions to their religion; or how those allusions could be intelligible without entering upon the region of mythology? If then this obliteration of knowledge be neither practicable nor desirable, we must, whether we will or not, examine how it may be communicated, not only with safety, but with advantage. The best things are liable to abuse, and it has frequently happened that what was most sacred has been most perverted. Far be it from me to insinuate that an impure mind has never turned to vile purposes the facts and fictions of this ancient religious delusion, in like manner as such minds have in an impious way perverted the most awful facts and useful institutions of divine truth. The knowledge of mythology, however, is generally, if not always communicated to students in such a way as that whilst it enriches the understanding, it does not defile the heart: and the exhibition of its folly, when held in contrast with our sublime and perfect religious system, is far from being a mischievous or a useless lesson.

The good Fenelon did not confirm the depravity of his pupil's heart, either when he showed him the dangers of the Island of Calypso, or when he led him through the very temple of the Cyprian goddess. It is moreover, impossible to have an adequate knowledge of sacred history, without being conversant with that which is profane, and it is out of all question that a person can be master of either, without an extensive acquaintance with mythology. Let us then even suppose it to be a burning furnace into which these children must of necessity be cast: the angel of the Lord will be seen walking with them through the very flames: they will be protected by his influence. The knowledge might be conveyed in a manner that would be most destructive; but the fact is, that such is not the mode in which it is communicated; therefore did I state, that although the objection had a semblance of force, it would, upon examination, be found of little value.

It has frequently been urged by excellent men, and from the best motives, that education would be as well cultivated by substituting the sacred volume of the Scriptures for these dangerous books: that thus, not only would all apprehension of the evils be removed, but an immense benefit be conferred by the great knowledge conveyed to the mind upon the subject of our holiest obligations, our highest hopes, the great Author of our being, the glorious Redeemer of our race, the purest morality, the most perfect religion, in fact, the great end for which man is permanently destined. It has been stated that if this volume exclusively would not suffice, at least its use would supersede the more dangerous books now in the schools: that in it the highest perfection of literature is contained, that its diversified style of simple narrative, historical precision, ornamental description, pathetic prayer, sublime oratory and impassioned eloquence, make it a copious and never-failing repository of every topic of improvement: and that its parables and poetry, in rich and varied combinations of glowing fancy and elegant expression, are surpassed by no human production, and probably equalled by none.

Whilst the peculiarity of my situation admonishes me to touch lightly, if at all, upon this topic, and the principle which we have always desired should govern our society, would preclude much that, under other circumstances, I might urge, I trust that one or two observations might be without impropriety, hazarded in your presence.

The questions would present themselves to us in the following order: First, whether, as some contended, the Bible should be made, in our schools, the exclusive textbook, for the purpose of acquiring the knowledge of what we called the learned languages. My previous remarks will easily indicate to you the answer that I should give, and in addition to the reasons urged before, it might be added, that the question could be properly resolved into these:—Whether, if it were even possible to understand the contents of this volume, without previous acquired knowledge of considerable extent, all that other information should be withheld. Whether, because religion is man's paramount concern, it should be his exclusive occupation. And whether, the effort to bring the learned world to this state, would serve the cause of religion itself. I shall leave the determination of this to your own unbiased judgment.

I fully assent to all that has been urged in favour of the divine production, though I am not bound to consider it a model of more than human perfection; for whilst I believe all the ideas of the writers to have been regulated by the influence of the sacred Spirit, I am at liberty to believe that the style in which those ideas were communicated, was the natural expression of the individual whom Heaven had used as its instrument. And even if it were otherwise, I apprehend that the use of scriptural phraseology upon the ordinary occasions of life, is not considered the evidence of religious feeling. So that whilst the sacred volume calls for the pious respect of the good, and, is, in a peculiar range, worthy of the admiration of the learned, it is not the archetype for the literary world, nor a model for the compositions of business. Hence, invaluable as is the Bible, for the purposes of religion, I do not consider that it was given for other ends, and I cannot, therefore, believe that it would be useful or expedient to make it a substitute for the classics.

Another question, however, presents itself for consideration—whether the volume might not be usefully substituted for those which are most dangerous? I would correct the assertion implied in the question itself; for I would place no dangerous book in the hands of the pupil. The true question, then, would be, whether the Bible should not occupy a considerable place in our literary institutions. The answer to this must depend upon a variety of circumstances which greatly vary, in different times and places, and, therefore, no precise general answer could easily be given. The great object of those who advocate its introduction, it will always be found is, by its means to impart religious information. The great difference of sects in Christainity, arises not so much from a difference, as to what are the words of the book which they acknowledge contains the law, but as to the construction which will give the correct meaning of the great legislator to whom they profess obedience. If there exists a serious difference between them, as to either the construction of the law, or the existence, or the nature, or the authority of a tribunal from which that construction is to be received; in such a case, if this book be given for their common instruction, we must expect that the several will yield to one, or there will be jealousies, disputes or estrangement. Experience has taught us that the first result is not to be expected; charity and prudence would guard against the second. Thus, unless all parties were either agreed as to the construction of the law, or the tribunal by which it was to be expounded, I would consider its introduction into a school of different and discordant denominations, to be, not only a departure from the first principle which the volume inculcates, which is that of charity, but also an impediment to the progress of literature, inasmuch as it would distract the attention from the legitimate objects of the institution, to sectarian contests. I cannot avoid viewing the question as more properly one of religion than of literature, and would therefore give my answer upon that principle by which I have always hitherto been guided. Let religious instruction be freely and fully given, at the earliest period to youth; but never permit the emissary of proselytism to assume the garb of literature as a disguise; when it is intended that religion should be taught, let it be called by its own name—when it is proposed to communicate merely human learning, let nothing else be introduced. If there be no insuperable bar to a union in receiving religious instruction in common, let it be so given; but if, unfortunately, there should be an irreconcilable discrepancy, let not that evil be increased, by superadding those of jealousy and quarrels. Let there, in such a case, be a union in the pursuit of literature—let there be a separation, for the purposes of religious instruction; and in communicating this latter, no one of my hearers will be more gratified than will he who addresses them, at using all due means to extend widely the most perfect knowledge of the religion of the Bible. But when he surveys the actual state of our country, he must beg leave to say, that he cannot, in accordance with the principles that he has advanced, arrive at the conclusion, that it would promote the cause of learning to make the book itself a substitute for any considerable portion of the usual class-books. Though he cannot hope for a general acquiescence in his views, he trusts that in freely expressing his convictions, he will not be considered as outstepping the proper limits of his subject, or intending unkindness to those with whom he might have the misfortune to differ.

I have dwelt upon this subject of classical education, as one appropriate to the literary character of our society, not so much from an expectation of your devoting to its concerns any particular or special efforts, but considering that not only the standing of the individual members, but the aggregate influence of the body might produce a serious effect upon the public mind; and if the topics I have urged were in accordance with your views, they might, to a certain extent, be enforced by the moral power that you possess in that community to which we belong; and thereby, not only would the rising generation be induced to make more progress in this field, but the general cause of literature be greatly aided by your own example, in continuing to cultivate, what, though long since sown and thriving, has, perhaps, been only seldom examined, and but lightly tended. And for this object, an excellent opportunity is afforded by those literary exercises which the society has lately resumed.

To what I have urged on this head, I shall take the liberty of adding some observations upon the other branch of our duties as a society.

Philosophy is, properly speaking, the deduction of correct conclusions from evident principles and ascertained facts. In order, however, to proceed safely to the results, the premises must be secured, and the mighty evil of which we have to complain, is the great facility with which probabilism, conjecture, and speculation have been substituted for principles and facts. Thus has the region of science been thickly sown with error, and rank weeds have luxuriantly abounded, where order and beauty, and symmetry should prevail. It is with reluctance that the human mind assents to the evidence of its own ignorance, and even when yielding to the conviction, its vanity urges the concealment from others. Hence, the ambition of man is not so much to be wise and learned, as to be thought so. We are more soothed, even when conscious of our defects, by the delusion which over-estimates our acquirements, than we are by the possession of that knowledge for which the world refuses us credit. Probably, the mortification in the latter case, exceeds the gratification in the former. The discovery of fact, and the establishment of its evidence, do not always form so easy a process as is generally imagined. Let us consider the revolution of the planets, the circulation of the blood, the attractive power of the magnet; not to speak of a vast number of other instances, how clearly do we now perceive facts of which successive generations were so totally ignorant? Let us contemplate their results. Were not several of those results themselves, facts very obvious, and always observed, for which we can now easily account; whose causes, whose origin, and whose nature are perfectly open to our view? Yet, though the results themselves were always ascertained, their origin was not always obvious, their causes were not always known; even whilst the fact was evident, the source was altogether mistaken; but now, owing to more deep research, more accurate observation, and more fortunate circumstances, both cause and effect are equally exposed to our ken. Let us learn a salutary lesson from the history of our predecessors. In their day, those results were known to be facts, but their origin was not then discovered. Still, desirous of appearing learned, the men of that day undertook not only to declare what they saw, but, moreover, to explain the causes and the objects of those results; and when we read their lucubrations, how are we astonished at their blunders? How do we decry their ignorance, and affect to commiserate their blindness? How do we estimate the superiority of our intellectual powers above theirs? Yet these men were philosophers; they had minds formed by the same Almighty who made ours; they were, in every respect, our equals, but that we have the knowledge of some facts of which they were ignorant—facts discovered and ascertained principally by the men intermediate between them and us. They endeavoured, by speculation, to supply the want of actual knowledge, and this want alone constituted their inferiority. They, too, had a knowledge of facts undiscovered by their predecessors; and smiled at the ignorance of those to whom they were as superior in this sort of information, as we are to them. Are we not destined to pay to posterity, and, perhaps, with usurious addition, the tribute which we have exacted from those at whose ignorance we sneer, and over whom we elevate ourselves, with the importance of our imaginary perfection? Alas! my friends, need I describe to you the feelings which overwhelm us at witnessing the haughty and sarcastic contempt with which a child who blunders towards reading, regards him who only stammers to spell! Does it not expose to us an emblem of that scene which much of the history of human philosophy presents to those spiritual intelligences that, in their graduated perfection, rise circle above circle, occupying that space which intervenes between man and their Creator?

The great obstacles to correct and useful philosophy, then, are to be found, I believe, in the facility with which our sloth and vanity combine in leading us to substitute speculation for fact, because it requires less industry to form a conjecture than to make a research; in affecting a show of information that we do not possess, and endeavouring to sustain our claim by words without ideas; in rejecting as useless what some others have collected lest we should sink in public estimation, by turning to account what we or our colleagues had not discovered; and in decrying our predecessors, instead of profiting by their labours. It is true that the pick or the crowbar would be exceedingly inappropriate tools for giving the last finish of taste to a splendid golden vase: but had they never been used for excavation, the ore would not have been furnished: and what a variety of intermediate hands must be employed between that which first opened the mine and that which finally touches the vessel? The pioneer who commenced the opening of the forest should not be despised by him who subsequently occupies the mansion, and enjoys the wealth of the harvest and the luxury of the scene. Human science like human labour, is progressive, and the peculiar duty of the philosopher, like that of the workman, is to exert himself for the improvement of what he received in a state of imperfection.

I am far from being an advocate for the modern theory of what is called the perfectibility and gradual progress to perfection of the human mind. My observations and reflections have led me to the conclusion, that God has given this lower world, with all its accumulated treasures and productions, as well as the firmament by which it is surrounded, and studded as it is, with so many glorious decorations, as a vast field for man's temporal occupation; to search out their several parts, to discover their relations, their properties, their uses, their affinities, their opposition, to turn them to the purposes of his own happiness here; I shall not in this place advert to their uses for hereafter. This investigation, this application, is what I call philosophy. The astronomer, who by his patient and laborious observations and calculations enables the navigator in the midst of the waste of waters to know his place and to pursue his proper course; the mathematician and the algebraist, who give to the ship-builder, the engineer, and to so many others, the rules by whose observance they can securely attain the useful objects of their pursuit; the botanist who secures to us the benefits of our diversified vegetation; the chemist who, by analysis and composition, turns such an immense mass of varied productions to the most extensive account; the physician who applies them to the solace of the human family; the anatomist who, by his almost godlike skill, is able to detect and to remove the obstructions as well as to repair the defects of the animal system; the legislator and the jurist who establish and reduce to practice the great principles by whose operation peace, prosperity and liberty are guarded; they who study to provide and to prepare for use the great articles of sustenance, of clothing, of shelter, of defence, of comfort and convenience for the children of Adam: all these form the vast aggregate of the several classes of philosophy. It is true that the climate, the soil, the productions, the temperament, the habits, the special wants and peculiar tastes of nations greatly vary, and that for these variations considerable allowance should be made: yet in all cases the great principle of philosophy is the same; that is, to extend our discoveries in that range which is subject to our research and turn the discovery to beneficial account.

From this view it would seem that the duty of the philosopher was simple, and that by his faithful attention to its discharge, man must necessarily make constant and rapid progress to perfection: for he had only to pursue what he had received, to add his own observations to those of his predecessors, and to transmit the increased fund to those who succeed him; and since this is what really occurs, why should not man speedily arrive at perfection? The theory is plausible, but history and reflection will correct its fallacy. That the duty of the philosopher has been properly described, I readily admit; but that the specified result should be obtained, it is necessary, first, that all which has been acquired should have been preserved; and secondly, that the point of perfection should not be too remote. The advocates for what is called perfectibility, perhaps, never seriously examine either of these topics.

Let us try this theory of the progress of the mind, or as it is sometimes called, the march of intellect, by the test of facts. Think you was the mind of Homer more feeble than that of Milton? Was Virgil or Horace as far below the mental grade of Pope or Dryden, or these latter below Byron or Moore, as there intervened centuries between them? Had the intellect of Demosthenes less vigour than that of Patrick Henry? Or was Cicero twenty degrees upon the scale of forensic merit below William Pinckney or Daniel Webster, or even Baron Vaux and Brougham, the Lord High Chancellor of England? What shall I say of Achimedes and Euclid? Are we to find the proofs of this theory in the legislation of Greece and Rome, in the tactics of Cæsar, in the architecture of antiquity, in the statuary of the remote ages, in the minds that planned and the powers that erected the pyramids of Egypt? It is true that though the energies of the mind be unchanged, the facts upon which they operate may be extended and varied as time advances in his course. In the morning, the little speck which is scarcely perceptible upon the verge of the horizon, alone breaks the serene uniformity of the vacant fields of air; but as the day advances it ascends and approximates, whilst other collections appear, accumulate and unite: the pregnant storm shrouds the meridian sun, and envelopes the ocean in its shade, until amidst the echoes of the heavens it is discharged and expires; yet the unchanged observer pre-existed and survives.

How frequently have we witnessed a noble patrimony broken up and scattered by a dissipated heir? How often has the flood or the storm swept away a splendid mansion, and reduced a rich plantation to a desert? How many times has a licentious soldiery or an unruly mob devastated a noble capital in which the wealth of nature and the decoration of art abounded? So, too, has the sloth or luxury of one age dissipated the mental acquisitions of those which preceded it: an incursion of barbarians has frequently swept science from its domain, and covered the land with ignorance and ruin and despair. When nations are disturbed for the purpose of ambition or the vengeance of disappointment; when the public mind is filled with discontent and indignation; when maddened hosts fly to arms and rush to mutual destruction in the rage of battle; or when the heavy yoke of robust despotism presses upon a crushed people; or when, animated by the spirit of liberty, men rise to assert their rights and to overthrow their oppressors: in times like these, under circumstances of this description, especially before copies of works were multiplied by the introduction of the press; and the few that existed were destroyed by the wantonness of the victor, or the indignation of the vanquished, how frequent and how extensive was the destruction of the records and of the collections of the philosopher? Thus has the knowledge of many an ancient art been obliterated. The evidence of their existence, like the remnants of stained glass which are still found in many ancient churches, lets in upon us a soft and mellowed light, which informs us that if we possess knowledge which did not exist amongst men of other days, they enjoyed some which has not reached us: like many a rich cargo that has been lost at sea, it is covered with the waters of oblivion. Who will undertake to assert that the mass of what has been lost does not equal the bulk of what exists to-day? I am far from inclining to the opinion that it does; but I think it would savour of rashness, boldly to make either assertion.

But suppose all the ancient discoveries to have been faithfully preserved and the new ones duly transmitted; when will the accumulation fill up the measure of perfection? What is its capacity? Should a myriad of men be continually occupied in depositing grains of sand, when would they form a globe whose axles would touch opposed points in the orbit of Herschel? Let us compare the progress of mind with the progress of motion. If we take our observations upon what was the perfection of the mind in the Augustan age and what it is to-day, you may assume superiority to the fullest extent of your disposition, you will at all events allow that the progress has not been with the rapidity of light. And yet, even with this acceleration, when would you reach those fixed stars that show so dimly in their distance? Yet is the immensity of Him who alone is perfection spread abroad infinitely beyond where their faintest rays terminate in an opposite direction! When do we hope to reach it? I therefore admit that there is abundant room for the continual progress of philosophical improvement, though I cannot subscribe to the fallacious theory of human perfectibility. I allow that there are great incentives for approaching as nearly as we can to perfection, though we can never attain it: like the asymptotes of the hyperbola; he who alone is perfect, continues in one changeless direction through eternity, whilst though the created mind, like the curve, should continually approximate as it advances, yet will they never coincide.

There is another circumstance also upon which I desire to observe. Men do not always receive with implicit confidence the principles and facts of whose truth their predecessors were satisfied. The patrimony of the philosopher is not like material wealth, manifestly prepared and made quite available. And to a certain extent, this too is useful. First principles need scarcely an explanation, they readily receive our assent; but it is otherwise with the conclusions to which the ancients have arrived. In some cases our pride, our curiosity, our spirit of independence, our love of novelty, will lead us not only to question and doubt, but to use our efforts to prove them erroneous. This disposition, moderately indulged, has frequently been of the greatest advantage in detecting error, in correcting mistakes, and in protecting truth by the erection of new bulwarks, or of rendering it more bright by collision. When carried beyond its proper limits, it has not only been a waste of time and of energies, but a source of perplexity and error. How many fine minds have been ruined by this most mischievous practice? This was the great source whence flowed that cold scepticism, which, whilst to some it seemed to be an enriching stream of philosophy, chilled the soil, and destroyed its prolific power. It was like crystal to the eye, but its taste was of nitre.

But let us suppose the absence of doubts, and the disposition to believe. Still all minds are originally placed alike uninformed at the vestibule of science, and they cannot arrive at the shrine without proceeding through the temple: though the progress of some be more rapid than that of others, yet the advances of all are really slow. No anxiety to admit the truth of a mathematical demonstration will enable the tyro to comprehend it without the tedious preliminary process, though it is true, that when the way has been explored, and the road formed, the consumption of time and labour is wonderfully diminished for us, who have the benefit of the works constructed by the preceding occupants; and thus, to a certain extent, we have considerable advantages; but the wealth of the mind cannot be attained without a large expenditure of years, and application by the individual himself, let the deposit which has been transmitted be ever so valuable. Add to this consideration, the brevity of life, the variety of avocations, the allurements of pleasure, the duties of religion, the demands of family, the wants of ourselves and of our connexions, the claims of the unfortunate, the concerns of the state, the faction of parties, and the vast multitude of other embarrassments; and what then becomes of the fine visions of philosophical accumulation, and man's perfectibility? The realities of life correct the delusions of the sophist.

The portion, therefore, which any individual is able to contribute to the general fund, must be exceedingly small: exceptions will be noticed, and are admitted. But if we have our eyes drawn to the admiration of Plato, of Ptolemy, of Copernicus, of Galileo, of Columbus, of Newton, of Bacon, of Locke, of Des Cartes, of Leibnitz, and so many others, how many myriads have passed away, from whom no contribution has been received? It is this poverty of individuals that renders association useful, because from the difference of tastes there will arise a diversity of pursuits, and mutual exhibition of knowledge will create mutual confidence; each can easily judge how far he might with prudence and safety use the production of his associate, and each will be urged to greater exertions by the example which encourages, and the emulation which provokes. Thus the very difficulties which would seem to impede us, should but animate us to proceed.

An additional motive will be found in contemplating the extensive opportunities which offer of increasing our advantages by a communion with similar societies of which so many are found in the several states of our own Union, not to mention those of other regions of the civilized world.

What then should be our object?

In the first place we must perceive how useful it would be to collect and to embody admitted principles concerning whose truth there is no longer any question; as they have the testimony of ages and nations, after deep and continued reflection; to this might be added those facts whose truth is proved by the same testimony, whether they appertain to history, to geography, to geology, to astronomy, to physiology, or to whatever class of science they might belong. Like the demonstrations of mathematics, they should be sustained by their appropriate evidence, so that as the student is made acquainted with the fact, he should also receive its proof. How immense has been the loss sustained by the neglect of this simple and natural precaution? It too frequently happens that when we are ourselves convinced, we imagine that no one will be so absurd as to deny that to be true, to which we have given our assent; and we forget, that by our sloth we have left others without the means that produced our own conviction. Were I asked, what I consider to have been the most efficient cause of dispute in the world, I would probably assign this disposition, which results from a combination of pride and sloth, causing us to feel a dissent from our views as an insult, whilst from others we require assent without furnishing the evidence that would command it. Through want of this, it sometimes happens that fact and fable, are, for a while, not distinguishable, and a man of prudence will avoid relying upon that statement of whose truth he has no certainty; the certainty must arise from a proof that is not furnished: upon what ground shall he rest? It is not then sufficient that we leave facts upon record; we should moreover leave record of their proof.

But of what description are these facts, whose knowledge it is so important to preserve? I answer: of every description. It is a serious mistake to imagine that nothing is useful for the purposes of philosophy, unless it has some extraordinary character, is out of the common range of objects, has been procured from some foreign region, or bears some name of learned length, and thundering sound. The proper object of the philosopher, as I stated, is to ascertain truth for useful purposes: now the objects which are commonly met with, are those most extensively applicable to our benefit, and of course, upon the principle which I have assumed, an accurate and comprehensive knowledge of their properties would be extremely advantageous. The wants and avarice of mankind have excited, during many ages, to industry in this department, and perhaps in this the discoveries have been most extensive and accurate. Yet, even here, our daily experience, and the history of other societies, exhibit the vast improvements of every year. The academies of Europe, especially those of France, of Italy, of Germany, and of England, are continually adding much to the stock of science in this department. The analysis and application of the most ordinary materials and productions are still in a march of uninterrupted progress; the arts have been wonderfully improved, facilties and comforts extensively increased, and the resources of man greatly enlarged by the scarcely perceptible labours of individuals, who in the several societies, and in mechanical occupations, guided by the principles daily imparted, and the facts almost hourly communicated, add some little to the accumulation already made. We do not indeed at present meet one of our exploring associates returning with the evidence that a new continent has been discovered; seldom do we observe a thick vapour to rest upon the troubled ocean, and find upon its thinning away that a new island has arisen; but this incessant addition by a multitude of individuals, gives to us a more permanent though less showy acquisition in those rising and numerous masses of coral which afford room for secure and solid habitation. They are conquests made by untiring industry from the barren waste of the deep, they are lasting acquirements of new possession, monitions to activity, additions to wealth, and room for population.

There are indeed a variety of facts in what are called the higher departments of science, which are also occasionally developed; and perhaps in no period of some centuries at any previous time, have more facts been brought to light regarding the component parts of this our globe and their properties, than within the last fifty years. Within that period also, man has extended his researches far into the regions of the air, and discovered new worlds, by the aid of optical mechanism. How wonderfully has the dominion of the chemist been extended, and what power does he exercise through the vast regions made subject to his sway? How fallen, how imbecile is the once dreaded magician, at his feet? We are unable to enumerate the immense quantity of improvements effected in the useful arts by the application of those discoveries. How have the powers of man been increased within that period by the combinations of machinery? And as the events that would have been formerly spread over ages, appear crowded into that petty space; so, too, by our recent discoveries, distance, like time, has been subdued by the moral approximation of remote regions through means of steam and rails. He who fifty years ago should have ventured to predict these occurrences, would be considered more visionary than he who would presume to describe the mountains and valleys of Saturn's ring! Who can undertake to say what another half a century will unfold? He alone, whose eye takes in at every moment, all time and space. To us, the events of the past should be incitements to continued exertion: and though, perhaps, no one of us could devote any considerable portion of his time, or of his talent, to our common object, yet each, by keeping in view what we seek to attain, may be in some way useful.

Amongst those facts which are specially important to be well known and fully established, are those of natural history: and nothing can so powerfully contribute to this, as the possession, the preservation, and the extension of a well-regulated museum. In it the lessons which would be tediously and imperfectly taught by mere recitation and description, are instantly communicated by a glance, they are impressed upon the memory by the gratification of curiosity, they are scientifically classed by the arrangement of rooms and cases. Thus, the mere upholding of such a department in proper order, with occasional public explanation, would be an extensive benefit, not only to our society, but to the citizens, especially to the youth. I shall not dwell here upon that commerce, as I might call it, in science, which consists in an interchange of natural productions of the various regions, by the several scientific societies: for the encouragement of which, there appears to be amongst them all an increasing disposition. I am convinced that, upon proper application, every facility would be afforded by our general government for such interchange; and I trust that whatever our political differences may be, we should find no disposition to nullify this regulation of commerce, or to destroy this species of protection. We might, at least, innocently, if not usefully, commence by preparation, the manufacture of some of our native products, and be allowed a free trade with all similar societies, for corresponding returns, not only without the grievance of a tariff upon their importation, but even with the bounty of a free freight in our public vessels. Some of our Mediterranean squadron would probably feel no inconvenience in exchanging a few harmless wild-cats or peaceable panthers, for casts of antique vases or of exquisite statues, or for some of the utensils of Pompeii or of Herculaneum.

When the body is torpid for want of exercise, the humours become sluggish or stagnate, and disease ensues; if there be excitement it is feverish, and the consequent restlessness irritates and increases the disorder. So it is with the human mind, if it have not some wholesome employment, it becomes sickly, irritated, and filled with discontent; it is easily excited: in the midst of the most gloomy scenes, horrid spectres are presented to the imagination, and the consequences are equally pernicious to society, and to the deluded individual. How frequently would it be one of the greatest earthly blessings, not only to the victims, but to their families and connexions, if the strong powers of fine, but, alas! ruined minds had been early habituated to the healthful exercise of even the humblest philosophical investigation, instead of having been indulged in that sloth which has made them burdens to themselves, tired of existence, and worrying to their friends? How many are there, who, in dread or ignorance, turn from the philosophic hall, and, determined, at all hazards, to escape the horrors of ennui, plunge into dissipation? How many, perhaps, labouring under the influence of irregular excitement, communicate the frenzy under the semblance of religious or patriotic zeal? When this dreadful malady exhibits such symptoms, it is, perhaps, as hopeless of a cure, as that which ensues from the bite of a rabid animal. But the evil might in a great measure, if not altogether have been prevented, by removing its cause; and where no more urgent mode demands a preference, the occupations of philosophy are, perhaps, the most efficacious and the most useful; and, from the view that I have taken, you will perceive that they are within the reach of every individual.

There is another motive that I would press upon every Carolinian. Will you, whilst the rest of the civilized world is pressing forward in the career of science, stand with your arms folded? We do possess considerable facilties for scientific improvement, we have not made of them all the use which they afforded. Perhaps our fault has been, that in this, as in other instances, we have been too sanguine, and that having commenced with ardour, we yielded to disappointment at not finding, as it were, magical effects flow from our very association. Perhaps we have been in some degree ourselves to blame, for want of regular attendance and strict adherence to system. When I look upon the few years that I have had the honour of being your associate, I perceive that we had amongst us talents of the first order, zeal for the promotion of science, and deep philosophical erudition. In whom have they been more happily blended and clearly developed, than in that excellent individual who desired to conceal, if he was conscious of possessing them? Need I name our late lamented president, Elliott? But what was the concealment? Not of the knowledge which he communicated, but of the mind from which it flowed. He would veil the radiance that adorned him, yet so as to shed the light which informed and cheered those by whom he was surrounded. Estimable man! The remembrance which he has left, like the disposition with which he was blessed, combines the vigour of one sex with the sweetness of the other! You have heard his eulogy from lips well fitted to pronounce it.[27] I shall not prolong its echo. Have we not seen in our late venerable Vice-President,[28] an excellent model of that persevering industry, that patient research, that regular attendance, that extensive knowledge and devotion to the interests of our society, which it would be well if we continued to imitate!

Nor have we been altogether useless. Witness those admirable lectures on geology and botany, which, while they attracted the talent and beauty of our city, gave to literature the sanction of fashionable support, and polished and extended that chaste and cultivated taste which pervades our first circles. Witness those literary and philosophical exercises, which, by their public occurrence, not only increased the appetite for knowledge, but also its supply; not for a select few, but for all our intelligent population; and the resuming of which, with our lately increased numbers, promises to render our society more extensively and permanently useful. This is not the place, nor this the occasion, to advert to those other contemplated exertions, which have occasionally occupied our thoughts and engrossed our conversation during the last two or three years. I repeat it, we have great facilities, were we industrious in turning them to account. And why should not Carolina indulge and cherish this holy ambition? This state has held a high rank for polite literature: surely she ought to complain of her sons, if, recreant to their patriotic and literary reputation, they degenerate from their fathers, and slothfully permit themselves to be surpassed by states which, within their own recollection, were only heavy forests, through which the Indian and his game could scarcely penetrate.

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[27] Doctor James Moultrie, Jr.

[28] Timothy Forde, Esq.

I do cherish the expectation that they will arouse to exertion, and in their own sunny land, under their own serene sky, they will generously climb the hill of science, and cultivate to its very top; crowning its summit with those useful productions which not only will delight the eye by the richness and delicacy of their colour, but will gratify the taste by the excellence of the fruit, and send through many leagues on every side, upon the soft yet bracing air, an odorous perfume fitted to regale the home of her children, and to attract the praise and admiration of the stranger.

ADDRESS ON THE PLEASURES OF THE SCHOLAR

DELIVERED BEFORE THE DEMOSTHENIAN AND PHI KAPPA SOCIETIES OF FRANKLIN COLLEGE, ATHENS, GA., AUGUST 5, 1840; BISHOP ENGLAND WAS AN HONORARY MEMBER OF THE DEMOSTHENIAN SOCIETY

DEMOSTHENIAN HALL, Aug. 6th, 1840.

On motion of the Hon. Hopkins Holsey,

Resolved, That the thanks of the Demosthenian Society be, and are hereby tendered to Bishop England, for the learned and eloquent address pronounced by him to-day in the College Chapel, and that a committee be appointed to wait on him and request a copy for publication.

DEMOSTHENIAN HALL, Aug. 6th, 1840.

To the Right Reverend Bishop England.

Sir:—In pursuance of the foregoing resolution we are appointed a committee to express to you the thanks of the Society for the able address this day delivered, and the satisfaction and delight with which it was received—also to request a copy for publication.

Very respectfully yours,
WM. WILLIAMS, JR.,
J. P. CULBERTSON, JR.,
G. A. MALLETTE,
Committee.

ATHENS, August 6th, 1840.

Messrs. Williams, Culbertson and Mallette, Committee.

Gentlemen:—I have felt myself honoured by your selection of me to deliver the address to your Societies. I am more flattered by the kind manner in which you characterize it in requesting a copy for publication.

Such as it is, it belongs to the Demosthenian Society. The rough draft I have is very imperfect. I shall have a fair copy made immediately upon my arrival in Charleston, and transmit it to you without delay.

Allow me to assure you of the high respect and affectionate regard

I bear for the Society, and the particular consideration in which I hold its committee.

Very respectfully,
Your brother Demosthenian,
JOHN, *Bishop of Charleston.*

THE ADDRESS

Gentlemen:—It is related that St. John the Evangelist was once observed by a hunter, amusing himself with a bird. The astonishment manifested in the countenance of the observer, who remained gazing intently, was soon noticed by the apostle, and he inquired for its cause. "I am struck with amazement," replied the hunter, "to see you, who are so much esteemed for wisdom and sanctity, employed in so trivial an occupation! How unlike is your present position to that which you are generally supposed to hold?" The saint remarked that his observer's bowstring was loose, and inquired why he did not keep it tight. "Were I to do so," said the hunter, "my bow would lose its elasticity, and soon become useless." "The human mind," observed the evangelist, "is like your instrument: it would be destroyed by perpetual tension." Whatever position, then, it may be your lot to occupy in the employments of the world, you will need to apply the energies of your mind to the proper discharge of its duties. The grave study of the law, the deep reflections of medical science, the absorbing cares of political life, the intense application to business, the deep interest of your family concerns, your sympathy for friends, and a thousand other importunate demands will draw largely upon your time and upon your feelings, and will compel exertion:—but you will also feel the necessity of relaxation. So that, in fact, its regulation is one of the most important concerns of life; and the neglect of its arrangement is pregnant with the most dangerous consequences to youth and to manhood.

Some persons at an early age, under pretext of relaxation, contract habits which become in after life the sources of their ruin. It is one of the misfortunes of our nature, that they who have been the victims of crime are almost necessarily thereafter its abettors, and this not merely upon the well-observed principle which spreads its influence over every age and every nation, *Solamen miseris socios habuisse doloris;* there is not only a malicious satisfaction in knowing and exhibiting that we are not without associates in our degradation and our depravity; but they who have exhausted their own springs of indulgence, in dissipation, feel it necessary to have companions who yet possess a supply that will suffice for both. At a time, then, when experience has not brought caution, when passion is strong, when the desire of novelty is great, when under the alluring names of liberty and independence, wholesome restraints are easily laid aside, and the buoyant spirit of youth loves indulgence, cunning self-interest frequently bestows the name of necessary recreation upon those pursuits which degrade and destroy, and thus seduces the generous and the inexperienced into habits which are easily formed, but which it requires time, labour, and perseverance to overcome. This is one of the most copious sources of intoxication, of licentiousness, of idleness, and of dissipation; by these the peace, the honour, the property, and the respectability of families are destroyed, and they who might have been the ornaments of their state and the benefactors of their race, sink dishonoured to an early grave, occasioning grief and drawing tears from their survivors, not so much for their departure, but because of their havoc and their disgrace.

The relaxations of uncivilized nations are for the most part characterized by their vulgarity, their cruelty, or their licentiousness; and as men are raised upon the scale of refinement, their amusements generally lose many of these marks. The cultivation of literature is one of the ordinary and natural means of thus elevating man, and hence it has been, at an early period, well observed; *Ingenuas didicisse fideliter artes emmolit mores nec sinit esse feros*:—The boisterous whoop, the rude familiarity, the dangerous jostle, the exhibition of grotesque mummery, the casting of ridicule upon our fellows, or exhibiting them in awkward predicaments in the view of others, are, to many persons of vulgar feelings, sources of infinite amusement; and they who thus delight in the annoyance of their associates are persons who would for similiar treatment in respect to themselves, seek a marked revenge.

Our feelings are not unfrequently put to unpleasant trials at even reading the description of the tortures inflicted upon their prisoners, by savage tribes, and the enjoyment which the suffering affords to the cruel executioner. Nor does history confine the recital to the deeds of such rude hordes? The arena of the amphitheatre witnessed the shouts of the delighted multitude, whilst its sand drank up the expiring gladiator's blood, or yet exposed the reeking fragments of the half-devoured bodies of Christian victims which the beasts of prey tore for the entertainment of their no less savage beholders. Surely I need not draw your attention to the excitement of beasts and even birds, and the arming them for mutual destruction, to afford the opportunity of relaxation and enjoyment, united to the indulgence of their love of gambling, to men said to be respectable. What a spectacle to behold! A man whose mind is cast in the most perfect mould, and upon whose character and conduct a lovely family has rested all its hope, to whom a vicinage looks for its weight and its respectability, forgetting his proper place and madly risking the means of fortune and of fame for himself and for others upon the superior instinct for destruction, or the fortuitous exposure or activity of a poor bird, thus unnaturally excited and thus wickedly armed? Do these cruel sports add dignity to our nature? Do they confer benefits upon society? I shall not speak of the more criminal and more destructive and degrading dissipation to which idleness conducts, to which excess stimulates, and for which the other indulgences usually prepare.—How extensive is the blight that has been produced by their united influence?

Relaxation is necessary, but it should be rational. It ought to be suited to renew our powers without destroying our morals, or impairing our standing in society. And surely no one will pretend that our faculties are improved, or that our powers of mind or body are renewed, preserved or invigorated by the indulgence in pursuits which necessarily demoralize.—Such habits not only relax the vigour of our mental faculties, but they undermine even the bodily powers. There is an inherent respect and love for virtue in the human mind, which even the most depraved course of vice cannot utterly destroy, and which no power of sophistry can delude. I have conversed in his dungeon with the outcast of society, and whilst he braved the scorn of the world and affected to despise its condemnation, he avowed that he could not extinguish the glimmerings of conscience, nor be insensible to its reproof. And whilst in defiance of mankind he lifted himself in the bad spirit of unyielding pride even to blaspheme the God of Heaven, and to deny the sanctions of virtue, his heart quailed at his own misconduct, whilst he sought to make the recklessness of despair pass for the courage that accompanies the convictions of truth. Thus it is that the agonies of self-reproach consume the force of the understanding, enervate the soul, and drive the criminal from the calm pursuit of truth and the industrious collection of knowledge, to seek for protection against his inward monitor, by recurring to the distractions of external dissipation and sometimes even that he may obstruct the power of memory by plunging into stupefaction. Hence it is that all writers upon science, and especially when they treat of its applicability to the improvement of others, lay down as a maxim, that its votary should be virtuous, if he would be successful. And indeed what is thus said of science is true of every other useful occupation. The attainment of success requires that the unbroken powers of the soul should be directed to secure it;—but this cannot be the case where they are prostrated by remorse or impaired by irregular habits. It is true, that rare instances of partial success are occasionally found as exceptions to this position. They are, however, not only exceptions, but they are, in general, fearful examples, which show us how some mighty mind, gathering the shattered forces which it still retains, may in one splendid effort achieve its object by its own destruction: just as the commander who has prodigally wasted the lives of many of his gallant soldiers by his indiscretion, finding himself driven to his last entrenchment, determines at least to save the city which he covers, and marshalling the fragments of his once powerful host, urges them by word and by example to one noble act of devotion. The assault is desperate and the result is doubtful; until, at length, the protected city comes forth to weep over the remains of those, who, victims not only to valour, but to wanton waste, perished on the very field where they annihilated a foe which they could at an earlier period have subdued with a trifling loss, and having saved their country might have survived to receive its gratitude and to share in its prosperity.

I need not enter upon any elucidation of the well-known fact that the close union of the mind and body induces a palpable injury to the mental powers as a consequence of the derangement of the bodily functions. Witness the ravings from fever, the dejection of the dyspeptic, the languor of the consumptive, the stupor of the dissipated. Nor is it requisite that I should even advert to the notorious effects of immorality or dissipation upon the human frame. To me it has always appeared a great mistake to imagine that the preservation of political equality required the destruction of distinctions in society. To secure the first, which is of primary importance in our republics, I conceive it to be sufficient that each individual shall be upon an equality with his fellow-citizens in the eye of the law; so that the rule by which his property, his peace, and his rights are preserved, shall be the same which preserves them for every other; that he shall be liable to punishment, only for those acts that are punishable in another, and be tried and convicted only by a similar process. Moreover, that every citizen shall be on a level in the eye of the constitution: that is, that each has only the same burdens to bear, the same duties to perform, and has, according to his qualification, an equal claim to posts of honour or of emolument as any other. In a word, that no one shall have the prerogative, that no class shall be privileged. This in my view forms the extent to which our equality should go. To attempt forcing it beyond these limits would be not only ridiculous and impracticable, but the effort would be destructive. Can you establish an equality of property? Suppose you were able to effect it to-day, how long will it continue? Will all be alike industrious? will all be equally intelligent? will all be equally successful? Will all be alike parsimonious, or lavish, or equally burdened with families, visited by sickness, swept by floods, or stricken by lightning? You cannot prevent the existence of classes of rich and poor and of comfortable. Diversified as the expressions of countenance is the variety of tastes. Will you compel them to an equality in this regard? Whilst I leave others to a perfect freedom upon this score, shall I not have a just claim to my own freedom also? And shall not they whose taste is the same, be permitted to cultivate it without being intruded upon by others who would mar that cultivation? There are, I believe, but two restraints which should be reasonably imposed here upon individuals or associations, viz.:—1. That this gratification of taste should not be immoral, and 2. That it should not infringe upon the rights of others. The ground of these restraints is so plain that I shall not point it out. It is impossible then, that there should not exist in every community various classes whose taste is more or less refined, nor does the cultivation of refinement in our habits impair the equality of our civil and political rights. It would be indeed a cruel tyranny to compel an individual to seek for his enjoyment only in that which, though it suits the taste of another, yet, is altogether in opposition to his own. Still as a general principle it is expected that they who move in the more refined and better informed circles of society should conform to the usages of their associates in the very character of their relaxation, for the similarity of their education and of their early habits supposes a general similarity of taste.

Our progress through life is comparatively brief, and it is our duty, not only to ourselves, but to society, to be useful whilst we are able. The great bulk of human happiness and of human prosperity, has been created by the industry of man. Our predecessors have thus been our benefactors, and the fruits of their ingenuity and exertions have been to us a most valuable legacy. It is not long since the "red man" occupied the lands which surround us—and what was his position? He inherited the regions through which he roamed; but because he had little of that stock of improvement which the "pale face" possessed, the soil was comparatively useless in his hands. And in the accumulation of that series of ingenious discoveries which produces so much benefit for us, no inconsiderable portion is the result of well-directed relaxation, in which men of mighty minds indulged as a relief from graver study. With some the cultivation of music, with some the charms of poetry, with some the studies of nature in her more choice and elegant productions, whilst others improved mechanism and aided the useful arts even for their amusment. Nor is the hour of social indulgence and good companionship always useless. It may often be profitably spent in that way which Curran described, in his apostrophe to Lord Avonmore, as usual with the "Monks of the Screw:"—

"This soothing hope I draw from the dearest and tenderest recollections of my life—from the remembrance of those Attic nights and those refections of the gods, which we have spent with those admired, and respected, and beloved companions who have gone before us; over whose ashes the most precious tears of Ireland have been shed. Yes, my good Lord, I see you do not forget them. I see their sacred forms passing in sad review before your memory. I see your pained and softened fancy recalling those happy meetings, where the innocent enjoyment of social mirth became expanded into the nobler warmth of social virtue, and the horizon of the board became enlarged into the horizon of man—where the swelling heart conceived and communicated the generous purpose;—where my slenderer and younger taper imbibed its borrowed light from the more matured and redundant fountain of yours. Yes, my Lord, we can remember those nights without any other regret than that they can never more return, for

'We spent them not in toys, or lust, or wine,
But search of deep philosophy,
Wit, eloquence and poesy,
Arts which I loved, for they, my friends, were thine.' "
Cowley.

Relaxation is, then, necessary for man, but whilst he indulges in it to a proper extent, he should avoid the pernicious, degrading, and ruinous modes which too often present themselves to persons of every age, and to which inexperienced, ardent, and innocent youth, is unfortunately allured by the most wily blandishments. Our recreations should be suited to the place we occupy, and made to subserve the improvement of ourselves as well as the interests of the community.

It has frequently struck me that one of the secondary objects of a good collegiate education was to afford to men of improved minds and cultivated taste one of the best resources for the purposes alluded to: and that one of the greatest mistakes usually made by our educated men was, casting aside as useless after their graduation, the books to whose study they had been kept for so many years. It is, indeed, in a great degree natural, that having theretofore regarded them as instruments of task-work, and that frequently of no light description, the mind now rejoicing in its emancipation, should view them as a liberated prisoner would the manacles from which he was relieved. This, however, is not a correct estimate. They should rather be considered as the means by whose use the mind has become greatly enriched. It was necessary in a great measure to compel the youth to industry that he might acquire mental wealth; it has been collected and is treasured up; by a little exertion he not only will easily preserve what has been put together, but will greatly add to its value; if, however, he remain listless and idle, even what he has already acquired will rapidly dwindle away.

I have known men, who, during protracted lives found in the cultivation of classical literature that relaxation which improved, whilst it relieved the mind. The last survivor of those who pledged their lives and fortunes, and nobly redeemed their sacred honour in the achievement of our glorious inheritance of liberty, was a striking instance of this. When nearly fourscore years had passed away from the period of his closing the usual course of classical education—after the perils of a revolution, after the vicissitudes of party strife, when the decay of his faculties warned him of the near approach of that hour when he should render an account of his deeds to that Judge who was to decide his fate for eternity, from his more serious occupations of prayer and self-examination, and from the important concern of managing and dividing his property, would Charles Carroll, of Carrollton, turn for refreshment to those classic authors with whom he had been familiar through life:—his soul would still feel emotion at the force of Tully's eloquence or melt at Virgil's pastoral strain.

Perhaps the very selection in early life of this, as the best mode of mental indulgence, tended much to insure to him, not only his patriarchal age, but the calm and serene frame of mind which was also well calculated to preserve health and to promote longevity. When the young man is thus occupied and enjoys the literary gratification, he is less disposed to search for that society or to rush into those indulgences, which, whilst they destroy the powers of the mind, undermine the vigour of the constitution, are the prelude to years of remorse and to a life of difficulties. This relaxation is unquestionably very rational, perfectly dignified, and would, I have no doubt, be found eminently useful by all who would adopt it.

There are many who regard classical studies merely as an exercise to become acquainted with the dead languages of Greece and Rome, so that we may be able to read the productions of their authors, and thus become acquainted with their learning. And they very naturally tell us, that being possessed of good translations, whose accuracy is acknowledged, we can with more facility and precision, and in an incomparably less portion of time learn all that they could teach.

This appears plausible, and would be true if its assumption were a fact. But such is not the case. The object is not to learn the languages merely for this purpose. In the first place, the object is to form the mind to habits of industry, to precision and accuracy of judgment, as well as to imbibe principles of just criticism by a discipline eminently fitted to this end. If the teacher, as in too many instances is unfortunately the case, especially in young communities, be not himself capable of appreciating the value of the course, or of usefully conducting a pupil through it, the fault lies in the incompetency of him who undertakes, not in the inutility of that which is undertaken. In learning properly a dead language, there is no room for idleness without detection, because every word should be accounted for, its derivation traced with accuracy, every inflection ought to be known, and its precise signification should be pointed out; the dependence of words upon each other must be understood and the rules of that dependence ascertained and applied. This is the indispensable basis of sound classical knowledge: and I ask, whether it be possible to have the youthful mind occupied during years in this process without producing habits of industry and research? When this knowledge has been perfectly acquired, no difficulty presents itself in perusing the works of the ancients, but each day new gratification is derived from the discoveries that are constantly made in the very structure of the language itself; words are separated into their most minute portions, the original expressions are found in which men first called objects by their most simple appellations, and the composition of the word shows the combinations found in some new object and this detection of the analogy between language and its objects leads to a most improving and delightful process of philosophy.

I am aware, however, that comparatively few persons are admitted into this field of recreation, because few persons labour to furnish themselves with the key by means of which they can enter: for, by reason of either their own or their teacher's neglect, they have not acquired that accurate notion of the original language that would relieve them from trouble in its perusal, or would enable them to follow up the discoveries to which I allude: and therefore the book is closed, abandoned, and soon forgotten.

Figure to yourselves a young man whose parents compelled him through long years of tedious and often painful occupation, to reclaim a rich piece of ground and to cultivate it with care: see it now given to him as a possession, not only in the highest state of culture, but with an exuberant and inexhaustible depth of soil, with hands sufficient for its tillage accustomed to the performance of their task; what would your estimate be of the judgment and taste of this young proprietor, should he proclam to his servants that they need not labour; should he taken no concern in the management of his land, and should he suffer it to become waste through mere negligence? It will not remain unproductive. Should it not be cultivated, its very fertility will hasten its progress to renewed wildness: the noisome weed will spring up luxuriantly, the tangled underwood will thicken, and the rising trees will interweave their roots below the surface more quickly than their arms will meet above. Such is the figure of the human mind, such the consequence of neglecting, by a little care, to cultivate in your leisure moments that classical knowledge which you have acquired!

The discipline by which you have been brought to the knowledge of this ancient language fits your mind for the graver studies and the more pressing cares of your manhood, as it was itself that best calculated for your adolescence, because your curiosity was excited and gratified by the subjects that were submitted to your examination, and though you found some labour in ascending towards the temple of science, yet were you attracted by some flower that invited you forward, and were amply repaid even by the expansion of the horizon and the riches of the scenery that was spreading before you as you arose. Having once overcome the difficulties of the ascent, if you preserve your position, the labour has terminated and the enjoyment is within your control. Thus what was originally an arduous task becomes, by perseverance, in its use, a pleasing recreation.

The proper study of the classics requires extensive acquaintance with ancient history. The writers whose works are placed in the pupil's hand were men of information, accurately instructed, not only in the history of their own times but of those which preceded them. They often treat specially of the important events of those remote days, or they make direct allusions to them, to understand whose force we must become exactly informed of the facts themselves: and thus the classical student is drawn insensibly to acquire a vast fund of information in this department in a mode which stores the mind by a far more pleasing process than that of sitting down professedly to pore over the dry recital of some ancient chronicler of events. Take, for instance, the *Æneid* of Virgil and contemplate the vast accumulation of historical details to which it refers. It is true that the student must labour sedulously at first, and must consult many a dictionary and many a map; he must become acquainted with the early settlements of the little states that covered Asia Minor, that filled the Archipelago and the continent of Greece: he must learn the origin and the progress of Latium, the Tyrian migrations to the coast of Africa, and much more that you will easily recollect. But in the midst of this research he is allured to persevere by the sweet warbling of the poet whose full meaning he desires to comprehend. It is thus that the years which are said to be lost in the mere acquisition of an useless tongue, are employed in laying up treasures that may prove so valuable in after life. And it is thus that the mind, after having acquired this knowledge, can, without exertion, recall and preserve it as it relaxes from its laborious occupations to enjoy the harmony of the Mantuan bard: just as when, with extraordinary labour, great research and no inconsiderable expenditure, a fine cabinet of science has been collected from the several regions of the globe and the various kingdoms of knowledge, the exertions and the study for its arrangement are fatiguing, but it subsequently is the source for enriching the mind with intellectual wealth, easily acquired, the occasion of refreshing, for the memory, that which would have faded away, and an agreeable and entertaining retreat in the hour of necessary relaxation.

Persuaded that a principal obstacle to making the knowledge of the classics subserve the great object of polished recreation, is to be found in the imperfection of the reading, I shall illustrate, by a passage from one of the great masters of criticism, the position I have taken respecting the necessity of deep study in our early life to make those books delightful in after days.

> ''You then whose judgment the right course would steer,
> Know well each ancient's proper character:
> His fable, subject, scope in every page;
> Religion, country, genius of his age:
> Without all these at once before your eyes,
> Cavil you may, but never criticise.''—*Pope.*

You will then perceive that not only mere history, such as I have alluded to is required to be well known as a preliminary to understanding those authors, but history of another description, and respecting which there is much less accurate information, even amongst men of literary reputation, than is generally suspected. The mythology or history of their ancient religious systems is far more necessary to be known by him who would become acquainted with the writers of those early times, than is a knowledge of the Christian religion for the person who would know the scope and meaning of the philosophical or scientific writers of our own age and nation; because their religion entered more extensively into the writings of all classes amongst them than does ours into the compositions of our mere secular authors. Perhaps I shall be thought at least rash for the assertion that this field is very little examined into, but I could easily sustain my position, first, because the value of mythology is greatly underrated; next, because when a mere vague general notion of its nature is formed, it is thought to be sufficiently known, and thirdly, because many persons, through an affectation of contempt for its puerility and folly, regard its study as at least a great waste of time. I shall only say that some of the finest passages of the poets and philosophers are scarcely intelligible to those who do not trace mythological history from the first aberrations of the human mind in the ancient nations through all their varied forms of worshipping the host of heaven instead of its Creator; of paying the highest homage to genii, to angels, and to demons, whilst they denied it to the God who made them, of beholding the universal soul spread through the whole visible world and manifesting itself in the fire of Persia; in the waters of Egypt, entering into its oxen and its leeks; found in the rude stone of the Scythian equally as in the Bactrian torrent, the Druid's oak or the African sun. Nor is it for the classics alone this research is necessary; its results elucidate the pages of the Old Testament: and the reveries of Manes and the imaginings of Plato must be known in order to comprehend the inspired passages of St. Paul and St. John. But I touch upon a topic from which I have determined to abstain. It will suffice for me to say that an extensive and precise acquaintance with mythology is required for a classical scholar, and that to obtain it he must go over a multitude of facts. By means of the knowledge thus obtained he will find little difficulty in understanding customs that would be otherwise inexplicable and perhaps that would else be obscure. The histories of Saturn, of Jupiter, and of the other deities, as they are styled, are of a later date, and their character brings them nearer to the period of a more degenerate worship. To obtain this mythological knowledge requires that the student should traverse all the known regions of the ancient world, that his search should be continued through many centuries, that he should be the associate of the philosopher, the companion of the monarch, the observer of the priest; that he should go into the camp with the soldier, be seated in the hall of legislation, mingle with the shepherds as they tend their flocks or rehearse their lays; he must go down with the mariner upon the deep, observe the courses of the stars, learn their influences, not only upon the regions of Eolus, but upon the destinies of men. With the augur he must study the habits of the birds, by the soothsayer he will be taught the arrangement and the anatomy of beasts, and in company with the Pythoness he must be filled with the inspirations of Heaven. Think you that if the study of man be useful, this is a criminal waste of time?

There is in the palace of the Vatican at Rome a long corridor, well known to the visitors of that magnificent depository of arts and of literature. As you enter, upon your right hand, the wall is lined from the floor to the ceiling with fragments of marble, containing the rude and improved inscriptions of Italy, in the days of heathenism. An immense vista opens before you, and to its extremity this monumental partition continues: the images of gods, the fragments of idols, the busts of heroes, the figures of philosophers, the statues of emperors, sarcophagi, and pedestals range along its base: and the learned, the curious, the powerful and the beautiful, the unbeliever and the pious, the gay and the grave, the libertine and the pilgrim, the British peer, the Spanish grandee, the American citizen, the Oriental sage, and the Italian peasant, in all the varied costumes of rank, of nation, of taste, and of caprice move along the hall, reading the history of other days, and admiring the works of artists, who, for multiplied centuries, have been insensible to censure or to praise. There you may detect their living forms, gliding between stern warriors frowning in marble, amidst petrified consuls and gladiators, blended with matrons, nymphs, and satyrs. One of the fathers of the church has appropriately remarked, that, any one possessing eyes may look upon the characters of an illuminated volume, and admire the richness of the tints, the beauty of the letters, the decorations of the vellum; but, had he been taught to read, how much more information would he gather from the document itself! how much more valuable would it be in his estimation! So, to the scholar, how rich is the mine of knowledge which that corridor contains! and are not his authors and his recollections like that corridor, to him who has become familiar with their contents?

On your left, as you enter, monuments of another language are presented to your view. The walls are covered, but the devices are not the same; the embelms are occassionally varied. One monogram, however, in those of the earliest epoch, seems to pervade: the fish is sculptured upon the greater number: the dove with the small sprig of olive in its bill is there; a palmbranch, tinted with red, distinguishes not a few; an ark, borne upon the waters, surmounted by an arch, is discernible amongst them; the word *Pax* is nearly universal. The archæologist recognises the symbolic language of early Christendom: and the busts and statues of some of her heroes, and the ornaments of the Galilean religion, mingled with many a relic of those olden days, arranged under the significant and instructive emblem of the oriflam, exhibit the contest and the suffering and the triumph of Christianity! In studies like this, the understanding is informed, the memory is strengthened, and the mind is relieved. In the midst of our struggles through this changing life, it is well to have, in those moments of care, of oppression and of dejection, some classic scenery which will be to us as a city of refuge, until we shall be able to recruit. The effect will be like that described by the favourite bard of Ireland:

> "Let fate do her worst, there are relics of joy,
> Bright dreams of the past, which she cannot destroy,
> Which come in the night-time of sorrow and care,
> And bring back the features that joy used to wear.
> Long, long be my heart with such memories filled,
> Like the vase in which roses have once been distilled—
> You may break, you may ruin the vase if you will,
> But the scent of the roses will hang round it still."
>
> *Moore.*

The knowledge of geography, it is clear, is required equally as is that of history, and it is impossible to understand the ancient authors without having an intimate acquaintance with the lands and the waters of which they treat; hence, no person has ever been regarded as worthy of the appellation of a scholar, who could not at each epoch describe the political divisions of the earth. Do we allude to dialects in Greece? it will be as necessary for us to be acquainted with the vicinity of the state in which the dialect was used, as with the locality of the state itself. We may illustrate this, by viewing the continent of Europe to-day. The traveller in Switzerland, for instance, will find in Geneva and the Jura the language to be generally French, because of their vicinity to France. Let him pass through the Valais, he finds Italian idioms and pronunciation becoming more prevalent as he goes to the southeast, and upon the Simplon he will almost fancy himself already in Italy. Proceeding, however, from Berne towards Zurich, the German is blended with the French; and when he arrives at St. Gall, or upon the borders of the lake of Constance, his French is next to useless, and before he crosses the Rhine, he is a bewildered stranger, unless he can use German expressions.

The language which is spoken becomes, in some measure, that which is written, where the body of the people can write; and, amongst ourselves, I expect it would not be hard to calculate the land whence came the man who tells us that he has notions for sale: and I reckon we should speedily tell the abode of a traveller who would ask the conductor of a railroad car to be careful of his plunder! Customs vary with geographical limits, and we should be amused at the ignorance of him who would clothe the Scythian in the Persian's flowing stole, or invest the Ethiopian with the toga, with equal justice as we would at the folly of him who would declare it absolutely necessary to procure a powdered wig and ermined robes from Westminster Hall, to enable a Georgian judge to open his commission. The Romans knew as little of passing their children through the fire of Baal, as the Scandinavian did of the worship of Astarte.

Gather to-day the remains which may yet be found on the sites of the Volscian cities, take those of a more remote region of Etruria, and place them by the side of the vast collections that the Græcaa Magna of ancient days has yielded, together with the excavations of Pompeii and of Herculaneum, to the splendid collections of Naples: from them you will learn the diversity of epochs, of customs, and of arts, and you will perceive the influence of geographical distinction, as well as of distant times. I have seen the outlines of figures drawn with anatomical accuracy in *frescoes* that have, during more than three thousand years, preserved their original tints in an unimpaired brilliancy. I have seen the vases of a later period in another region, and I have seen the productions of the mighty masters who two thousand years since filled Southern Italy with works of various art, that have exceeded those of the most glorious days of Eastern Greece. The phraseology of the several writers who described those ages and their customs came vividly to my recollection, as I contemplated the "breathing brass," or as I saw the evidences of the custom; and I felt how groundless is the notion which some persons would inculcate, that classical studies are but the learning of a dead language! They demand close and unremitting attention to the geography of ancient times, tracing the origin and the migrations of colonies, their settlements, their neighbours, their border quarrels, their tactics, their success or their extinction, their government, their customs, their language and its modifications. This is a portion of what we designate as classical knowledge:

> "Patient Care by just degrees
>   Word and image learns to class;
> Those confounds and separates these
>   As in strict review they pass;
> Joins as various features strike,
> Fit to fit and like to like,
> Till in meek array advance
> Concord, Method, Elegance."

He who without such information would presume to claim the high and honourable title of a classical scholar, may be well placed in the same category as the writer who should locate the falls of Niagara upon the Ocmulgee, or the one who would assure us that after escaping many perils in descending the Chattahoochie, his mind resumed its calm as he found himself quietly gliding from its turbid stream into the deep and broad waters ot Delaware Bay, with the Chesapeake expanding in the distance, and Bunker's Hill and the other Alleghanies proudly rising within his view to the clouds.

There is no power of the mind which stands in greater need of judicious restraint and yet which requires more freedom than does the imagination. Horace finely shows its dangers and its imperfections in the opening of his essay on the art of poetry, and he soon afterwards exhibits the principle of restraint.

''But not through nature's sacred rules to break,
Monstrous to mix the cruel and the kind,
Serpents with birds, and lambs with tigers joined.''

Its duty is to embody before the mind's eye some sensible representation which shall, when expressed, better arrest the attention of the hearer and communicate information, than will any abstract description. Our nature is not merely spiritual; the chief part of our knowledge is received through our senses,—we live and we move in a world of sense, amongst objects of sense, and though we may often indulge in metaphysical abstraction, and may reason upon essences and generalizations, yet we are more vividly and powerfully and permanently affected by the objects of sense; and thus the soul forms for itself as it were sensible representations or images of even what in truth are spiritual beings not to be apprehended by our senses, or of an abstraction which has no real existence out of those subjects in which it is found as a quality. Thus though angels have no bodies we imagine them existing in bodily shape. Strength is not a being, neither is prudence, nor valour, nor piety, nor strife, nor revenge. The imagination must as it were give to them existence in some scenery which represents what it is sought to describe; the picture must not only show each figure perfect in itself, but the entire must be harmoniously grouped to give a pleasing effect, and Akenside finely displays the object—

''Know then, whate'er of Nature's pregnant stores,
Whate'er of mimic art's reflected forms
With love and admiration thus inflame
The powers of fancy, her delighted sons
To three illustrious orders have referr'd—
Three sister graces, whom the painter's hand,
The poet's tongue confesses; the sublime,
The wonderful, the fair. I see them dawn!

I see the radiant visions, where they rise,
More lovely than when Lucifer displays
His beaming forehead through the gates of morn,
To lead the train of Phœbus, and the spring.''

Nothing is more generally admitted than the impossibility of giving a precise and graphical description of what is not plainly seen and accurately comprehended. There is in many minds, and perhaps more generally discoverable in our southern regions, as great an impatience of that delay and labour necessary to arrange this exhibition as there is extensive power to call up the figures and to cast the scenes. And nothing is better calculated to remedy this very serious evil than habitual and intimate intercourse with the classical authors. Insensibly, the results of the rule they followed became so impressed upon our minds as to cause almost an identification thereof with our habits of thought, and a taste is cultivated which will instinctively detect any aberration from the great principle which was their guide.

''Hear how learned Greece her useful rules indites,
When to repress, and when to indulge our flights,
High on Parnassus' top her sons she showed
And pointed out these arduous paths they trod.
Held from afar, aloft, the immortal prize,
And urged the rest by equal steps to rise.
Just precepts thus from great examples giv'n
She drew from them, what they derived from Heav'n.''

Pope.

This creative power of the mind is not only regulated by the use of their precepts and the imitation of their example, it is wonderfully enriched by the vast treasures of materials which they have accumulated. These are inexhaustible for their extent, and wonderful in their variety; though so immense yet you carry them without inconvenience, and no robber can despoil you nor speculator strip you. Your own sloth is the only plunderer who can on this side of the grave deprive you of the valuable possession. You are also taught, how from a poor and seemingly barren field you may by industrious cultivation raise an abundant harvest. Go to the sands, the groves, the pools, and the sulphureous little mounds of Cumæ. How uninteresting! how valueless do they appear! Open the pamphlet of the Canon Jorio, and read the sixth book of the *Æneid,* as you examine its contracted limits, and how is the scenery changed. The Hell, the Purgatory, and the Heaven of Virgil are around you, Lethe is at your feet, Phlegethon is before you, you find the bark of Charon on the Styx, the rude threatenings of Cerebus are echoed around; the gloomy Avernus is behind you, and accompanied by the Sibyl the shades of the mighty dead pass in review before you. The wand of imagination has brought the surface of the globe and the generations of multiplied ages, within the narrow compass of a short excursion, and has spread over this barren spot the panoramic view of the years that have passed away, and of the immortality that succeeds them!—Yet how far short is this of the power that imagination possesses?

"Tired, of earth
And this diurnal scene, she springs aloft
Through fields of air, pursues the flying storm;
Rides on the vollied light'ning, through the heavens,
Or yoked with whirlwinds and the northern blast,
Sweeps the long tract of day. Then high she soars
The blue profound, and hovering round the sun,
Beholds him pouring the redundant stream
Of light; beholds his unrelenting sway
Bend the reluctant planets to absolve
The fated rounds of time. Thence far effused,
She darts her swiftness up the long career
Of devious comets; through its burning signs,
Exulting, measures the perennial wheel
Of Nature; and looks back on all the stars
Whose blended light, as with a milky zone,
Invests the Orient. Now amazed she views
The empyreal waste, where happy spirits hold
Beyond this concave heaven, their calm abode;
And fields of radiance whose unfading light
Has travelled the profound six thousand years,
Nor yet arrives in sight of mortal things.
Even on the barriers of the world, untired,
She meditates the eternal depth below;
Till half recoiling, down the headlong steep
She plunges; soon overwhelmed and swallowed up
In that immense of being. There her hopes
Rest at the fated goal: for from the birth
Of mortal man, the sov'reign Maker said,
That not in humble nor in brief delight,
Not in the fading echoes of renown,
Power's purple robes, nor Pleasure's flowery lap,
The soul should find enjoyment: but from these
Turning disdainful to an equal good,
Through all the ascent of things enlarge her view,
Till every bound at length should disappear,
And infinite perfection close the scene."

Akenside.

And thus, my friends, well-regulated imagination promotes the enjoyments of the soul and sustains the cause of truth.

Another serious advantage derivable from continuing this familiarity with the ancient authors is, that it affords for us ample scope for the study of the human mind, exhibiting its epochs of acquisition in science, its improvement in the arts, the true field for its labours, and the mode in which we may be more likely to insure success. We may thence learn the fallacy of those theories which have, under the garb of philosophy and science, at various times, betrayed great minds into egregious folly.

Thus we perceive immediately that the art of writing and the discovery of letters bear us back to no very remote period from the origin of our Christian epoch, and sustain our religion's history. And though some nations had made progress in legislation, in arts and in arms, though agriculture was greatly improved, and commerce extending its dominion, though several mighty monuments were raised at early periods, still the first efforts at writing were exceedingly rude, and their application was very limited. We trace the progress of science from one period to another, but beginning with what was most in demand for the necessities, then the comforts, and subsequently for the luxuries of man. We find our forefathers under the influence of the same passions and subject to the same infirmities as we are, and equally the slaves of prejudice and of pride as we are, having the same appetites and taking the like means for their gratification. If we come down to more recent epochs we perceive that though, in the contest with the barbarian, much of the more polished literature and the finer arts were for a time overwhelmed, still they were not altogether lost, and that the restoration gives a very different appearance from what took place at the invention.

Whilst we behold the ancient nations exceeding us in many instances in works of architecture, in persevering industry, in the amassing of wealth, in the productions of their soil, in military prowess, in force of eloquence and the sweets of poetry, in one respect they are confessedly infinitely below us—that is in their notions of God and of religion and in their maxims of morals. They sought to acquire in the schools of philosophy what we say must be derived from Heaven,—and as the contrast in the results is as obvious as is the contrast between the principles, it should seem easy to decide upon a choice as to which should be adopted. Nothing will tend better to confirm what I here allude to than a calm examination of what their best authors testify regarding their opinions and their practice.

I have said that we are equally weak as they were, as regards our pride and self-importance. I shall endeavour to illustrate and to prove the general truth of my observation. It is related of an Asiatic prince of more modern times, to whom an ambassador was sent from Holland, that he frequently was pleased at hearing from the envoy the extraordinary accounts of the customs and institutions of Europe. On one occasion, speaking of the intensity of cold, of which the monarch had very imperfect notions, the ambassador told him, that in Holland it sometimes produced such an effect on water that its surface became solid, and that men walked on it in safety and transported heavy burdens upon it as they would on land. The prince immediately ordered him to quit his dominions for having the effrontery of endeavouring to make him despicable by inducing him to believe in the truth of what was naturally impossible, because the experience of every one contradicted the notion that any increase of cold could render solid that which was always known to be liquid. It was opposed to the law of nature.

Strange as we may deem this decision of the Eastern, I believe you will find it equalled by that of Herodotus, who, remarking upon the statement that certain Egyptians had circumnavigated Africa at an early period, by sailing down the Red Sea and after a long lapse of time returning by the pillars of Hercules, places his greatest difficulty of receiving their testimony upon the ground of their asserting that when at the greatest distance they had gone towards the south, the sun was at noon upon their right hand as they sailed towards the west. This he says, everybody knows is impossible, it is against the laws of nature, because it is against the experience of every one that to a person going west the sun should at noon be to the right hand side of his position. I believe the law of nature now to be the same as it was then, and a navigator at this day sailing westwards below the Cape of Good Hope would consider it a very strange phenomenon to have the sun in any other position than on his right hand at noon; for he would be south of the tropic of Capricorn, and must necessarily have the sun to the north.

I have adduced this instance to show not only that the scholar can advantageously study the history of mind and the progress of discovery in the ancient authors, but that their perusal will show him how liable the greatest minds are to sad mistakes when by reason of their attachment to preconceived notions of their own speculations, they reject the evidence of testimony. It was thus that Hume, and others of his school, would set up their speculative notion that ''our own experience is the only test of reasonable belief,'' and thus, like Herodotus, they would, because of its novelty, make that which was the surest evidence of the truth of a relation, the very ground of its rejection. This school of philosophers is, however, fast sinking to its proper place in public estimation, and men are more rational in distrusting their self-sufficiency, and in relinquishing their prejudices as they behold the follies to which both the one and the other have led men of undoubted ability and extensive information?

I am convinced that to such an audience as I have the honour of addressing, it is quite unnecessary to urge the vast fund of general information upon such a variety of subjects as will be found in the books to whose perusal I have been endeavouring to induce those who would improve their understanding, cultivate their taste or seek a reasonable recreation in classical pursuits. In reading them, they converse with the most polished, the most learned, the most experienced of the poets, philosophers, historians, orators, and statesmen, that the civilized world has produced during several centuries.

Amongst them are the mighty men who have by their powers of oratory swayed nations as they would men, who to effect this mighty purpose, subjected themselves to all the discipline and labour which so great a work demands. Theirs was not the rude volubility which, let off from a stump, produces a transitory effect upon the multitude. No! it was the well-weighted expression of solid truth, sent forth to establish correct principles, and to win to them the support of the mighty and of the weak, of the wealthy and of the poor, of the sage and of the simpleton. The object was to lay the foundations of their country's prosperity in their country's affections, and by convincing the understandings of their fellow-men, to win their support to measures of public utility. Their productions have outlived not only monuments of marble or of brass, but they survive the wreck of those governments under which they lived, and of others that have succeeded them. They are studied to-day as the best models for imitation. You perceive they are free from those defects which cause so many others to sink into oblivion. They have no vulgar personality, they are not pompous exhibitions of the declaimer for the purpose of winning an ephemeral applause under the pretext of public instruction. No, they are clear and forcible appeals to the understanding of their auditors, of whose respect they were certain because they proved their deference for the judgments of their assembles, by treating them as men of understanding.

Having convinced by their reasoning, they delighted by a chaste decoration. This was investing with its more soft and beautiful covering, the solid frame that had been produced, amplified sufficiently to develope the just proportions;—there was no redundance to weaken, no excrescence to deform. Feeling strongly and warmly themselves, they breathed life and vigour into what would otherwise be a form inert though beautiful. Dignified and winning in their manner, their productions addressed themselves to the hearts of their hearers, allured them to obedience and commanded them to action.

Amongst those who surround me, are several who must, whatever be their present prospects or determinations, be men to whom Georgia will look as the supporters of her rights, as the vindicators of her fame, as the leaders of her councils, as the representatives of her principles, as her protectors in our federation; and others upon whom she will rely to interweave new flowers in the garland of her literature. May I say to them, that whilst they seek even from their own Demosthenes to learn how they may succeed like him who

> ''Wielded at will that fierce democratie,
> Shook the arsenal, and fulmined over Greece,
> To Macedon and Artaxerxes' throne;''
>
> (*Par. key.*)

they should know his weakness, avoid his faults and receive the solemn warning from his fate. Had his sole ambition been his country's good, his corpse would not have fallen disgracefully upon Neptune's altar.

On an afternoon in the early period of the summer, a few years since, I stood upon a balcony where the country-seat of Cicero overhung an eminence. The air was soft yet bracing; Gata was at a little distance on my left, the blue Mediterranean rippled at a distance on the southwestern border, groves of orange and of lemon trees filled a large portion of the plain which stretched below towards the shore, and their delicious perfume arose mingled with that of many other delicate odours from the gardens and the herbs.—It was like the richness of his own eloquence. But where was the orator? It was through the pathways of that plain he was pursued. It was near that blue wave he descended from his litter, thence was his head borne to the cruel Anthony. Need I remind you of Fulvia's revenge? And even in the midst of the disastrous estrangements and the cruel hatred of faction and of party contest, the very populace of Rome wept at beholding the head and the hand of their once-loved defender exhibited upon the very rostrum where they hung upon his lips.

Yes, it is a dangerous eminence! Honesty of purpose and unbending integrity, unswerving perseverance in preferring principle to popular applause, in worshipping Fabrician integrity rather than Plutus, or power or office, will, if any human means can, sustain you in safety. But the temptations are great, and there are but few who resist them; hence the victims are numerous, and the fortunate are few!

Georgia has at this day at least one sweet poet, whose heart is as kind as his lines are delightful. It may be, and let us expect that it will:—that other streams besides the Savannah should resound with the song. In reading Lord Lyttleton's address to Pope, you will perceive that he fancies, at the tomb of Virgil, that mighty bard to arise and commission him to deliver an admonition to the British poet. I have stood upon the same spot, and a lovely one it is, elevated nearly over the entrance of the great grotto of Posilippo, on the headland which divides the Gulf of Naples from the waters of Baiæ. All the inspiration of poetry is found in the very breeze that passes over it. With a few necessary alterations, let me address, from the mighty Mantuan, that same admonition to you:

''Crowned with eternal bays my ravished eyes
Beheld the poet's awful form arise;
Stranger, he said, whose pious hand has paid
These grateful rites to my attentive shade,
When thou shalt breathe thy happy western air,
Thither this message to its poets bear.
If high exalted on the throne of wit,
Near me and Homer you aspire to sit,
Of you quite worthy, were the task to raise
A lasting column to your country's praise,
To sing the land, which yet alone can boast
That liberty which other nations lost.
Where science in the arms of peace is laid,
And plants her palm beneath the olive's shade;
Such was the theme for which my lyre I strung,
Such was the people whose exploits I sung.
Brave, yet refined, for arms and arts renown'd,
With different bays by Mars and Phœbus crown'd—
Dauntless opposers of tyrannic sway,
But pleased the state's just edicts to obey.
  If this advice submissive you receive
Immortal and unblamed your name shall live.
Envy to black Cocytus shall retire,
And howl with Furies in tormenting fire,
Approving time shall consecrate your lays
And join the patriot's to the poet's praise.''

At the period of the confederation, Georgia was the youngest amongst her sisters. She now beholds as many states succeeding her on the catalogue as there were originally united. Yet a large portion of her territory has been only lately placed in the hands of her citizens. Immense bodies of her finest soil are yet unbroken by the cultivator, her rivers are not cleared, nor is her mineral wealth explored. We know that rich veins are concealed beneath her surface, but their value is scarcely appreciated, nor can the mind yet estimate their extent. The spirit of her sons and the wisdom of her councils, have already made her the high-road by which not only her own products and imports will be rapidly conveyed, but by which nations and their wealth must be transported. Let it be so with her literature. Let her University be generously sustained! Let her children devote their leisure hours to polite and scientific recreation! Her riches will be developed, the cultivation of her taste will decorate her amongst her sisters—her hidden treasures will be explored: from the east and from the west, from the north and from the south, will she be visited, admired and enriched by contribution. And as she rises in the scale of political and commercial importance, so shall she be elevated in scientific and literary fame.

ADDRESS ON EPOCHS OF IRISH HISTORY

DELIVERED BEFORE THE HIBERNIAN SOCIETY OF THE CITY OF SAVANNAH, IN THE CHURCH OF ST. JOHN THE BAPTIST, IN THAT CITY, ON THE FESTIVAL OF ST. PATRICK, MARCH 17, 1824; BISHOP ENGLAND WAS A MEMBER OF THE HIBERNIAN SOCIETY OF CHARLESTON, AND AN HONORARY MEMBER OF THE HIBERNIAN SOCIETY OF THE CITY OF SAVANNAH.

Terra antiqua, potens armis atque ubere glebae.—VIRGIL'S *Æneid I.*

AUGUSTA, GA., April 8, 1824.

To the President and Members of the Hibernian Society of the City of Savannah.

Gentlemen:—I shall not easily forget the kindness with which I have been treated, on my present visit to Georgia, especially in Savannah and in Augusta. More than three years have passed away since I first arrived in your city; from its respectable inhabitants, I then and since have received the most polite and flattering attention. But your society, containing in itself so much talent, and patriotism, and independence, and liberality, and affection, has paid to me a most flattering compliment.

When I, at your request, addressed you on the festival of our national saint, I was unable to make any preparation; the shortness of the notice, and the importance of the duties in the discharge of which I was occupied, left me no time to make an arranged discourse; I therefore took the order of our history, trusting to my feelings for whatever reflections it might be proper to make. I did not imagine you would have required the printing of my address, and when your flattering resolution called for a copy for publication, I knew not how to refuse my compliance; but as I had neither taken previous notes, nor closely adverted to the order of the topics, nor to the figures which I used, a considerable difficulty arose, which was increased by the little time which I could spare from my heavy duties, to devote to writing.

As soon as I arrived here, I began, and continued to write at intervals during my visitation of Warren and Wilkes counties. Upon looking over what I have thus thrown together, my own impression is, that the train of thought is perfectly the same, and the topics, if not exactly in the same order, are nearly in the same as in the discourse. As to the language; I wrote as I felt, and preferred giving it in the first person, in the hope that it would aid me to arrive nearer to the phraseology which I had used. You will be able better than I can, to judge how far I have succeeded.

I feel deeply interested in the extensive success of the moral principle which I have sustained. I have no doubt as to the evidence of the truth of my religion; but I am convinced that many very good men do not see that evidence as clearly as I do, because it has not been exhibited to them in the same manner as it has been to me. I would be a criminal, if I acted against the evidence of which I have conscience, but the examination of the innocence or criminality of others I must leave to the Searcher of Hearts. Good men of different religious tenets may associate, for many useful purposes, without jealousy, distrust, or diminution of friendship; in your society I have seen the proof of the possibility, in the existence of the fact.

Allow me, then, to give my approving testimony, by dedicating to you the hasty and imperfect production which is laid before the public at your desire.

I remain, with respect, your obedient and humble servant,

JOHN, *Bishop of Charleston.*

THE ADDRESS

A Clainn na Geaoll,
D' imid lathaoi grianbhara ar sionsar na Finne;
Fos, ata ar la fein aguinn:
Biodh ar gcomhacta 's ar ndithiol mar iadson,
Gach dlighe 's ceart do comhlionadh ann.
Sons of Irishmen,
The sun-sparkling days of our Phœnician ancestors have passed away;
The present day which we have is our own:
Let our power and diligence be directed as were theirs.
Now to fulfil all right and every law.

I doubted whether, on this occasion, it would be better to confine myself to the topics naturally suggested by the recurrence of the day we celebrate, and discharge the duty which you have imposed upon me by reciting the usual detail of the life of the apostle of our nation, or to take a more enlarged view of what generally interests us, and hastily sketch, for beneficial purposes, an imperfect outline of our history. Upon a little reflection, I have determined to attempt both, giving preference, in order of time, to those facts which first existed, and introducing, at the proper epochs, to the notice which they must necessarily command, the labours of St. Patrick, and from the entire, drawing a strong moral lesson, which they forcibly inculcate.

The island from which we are sprung, is but small upon the surface of our globe, yet its history is that of many centuries, and one which is more or less an object of interest beyond that of curious research to most other nations of the world. This day you may find her children congregated in their societies, upon the banks of the Savannah, and of the Ganges. This day they search for the shamrock under polar snows, and amidst the sands of the equator. This day millions of voices are raised round the extended circumference, their shout and their song vibrate on the rays, to meet in their own verdant, glittering centre. They exhibit themselves decorated in the courts of the old world, deliberating in the assemblies of the new; they lift the standard of Bolivar, they pour out their ejaculation at the tomb of Washington.

Quae regio in terris, nostri non plena laboris?

The civilization of our island is not that of yesterday. It is not by oppression man becomes social, it is not by restraint and compulsion man becomes civilized. If our ancestors were polished, we can show the causes of the semi-barbarism of some of their descendants. The cause which we assign, is amply sufficient for the effect which is found. But if our ancestors were more rude than their proscribed children, we cannot explain facts of which we have glaring evidence. Why, then, should we become fashionably inconsistent? Why should we be contradictorily polite? Consistency ought to be fashion; truth ought to be politeness. God forbid it should be otherwise in America! Allow the truth of our assertions, our whole history is consistent; that of which we have perfect evidence, supports that of which the evidence has been lost or mutilated. Deny the truth of that part which is thus supported, and that of which you have the most perfect certainty becomes inexplicable. When we call upon you, then, to believe these assertions, we do not substitute a theory for a history; but we present you with a series of facts differently testified, some having the evidence of history, the others possessing that strong moral evidence to which any reasonable being must give a willing and a ready assent.

We are asked for our documents.[29] They whose interest lay in their destruction were stronger than we were; they became possessed of one portion by force: they were more subtle than an open-hearted people, too confiding, too unsuspicious; another portion was obtained: until the records of our glory had nearly all insensibly disappeared; and when we spoke of the acts of our progenitors, we were sneered at as impostors by those who calculated upon their safety in the consciousness of their baseness. But though the parchment should be shrivelled to ashes in the flames; though the sceptre may be stricken from the monarch's hand; and the pointed crown be torn from his dishevelled head; though the assembly may be driven from the hall of deliberation, and the blazonings of heraldic precedence be mingled in confusion and trampled in the dust; though it may be criminal to preserve the name of your progenitors,[30] and the great portion of the people should be compelled to take up surnames from trades and occupations, and in a language which was yet scarcely blending into form, and next to unintelligible; still the memory of facts will outlive the destruction of their testimony, and the reasonable traditions of a nation will supply the place of writings.

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[29] This singular caution, to prevent the introduction of any falsity or misrepresentation into their national history, would have furnished posterity with the most authentic and interesting relations of this ancient and extraordinary kingdom, had not the Danes, in their frequent ravages and invasions of Ireland, during the ninth and tenth centuries, burnt all the books and monuments of antiquity that fell in their way. We have still more to lament the shameful and fatal policy of our ancestors, who, from the first invasion of Henry Plantagenet, down to the reign of James I.,

If the settlers of our island did not arrive from Spain, whence did they come?[31] Their traditions inform us of the fact. Upon what shall

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took all possible means of art and force to destroy whatever writings had, by chance or care, been preserved from the destructive hands of the Danes. They imagined that the perusal of such works kept alive the spirit of the natives, and kindled them to rebellion, by reminding them of the power, independency, and prowess of their ancestors.—Plowden.

Had this people been granted the benefit of the English laws, it would go infinitely farther towards securing their obedience than the destruction of all the books and laws ever published in this kingdom.—Sir John Davies.

[30] "In the fortieth year of his reign (1366) King Edward held that famous Parliament at Kilkenny, wherein many notable lawes were enacted," and so forth.

"Again, if anie man of English race should use an Irish name, Irish language, Irish apparell, or any other guize or fashion of the Irish, if he had lands or tenements, the same should be seized until he had given security to the Chancery, to conform himself in all points to the English manner of living. And if he had no lands, his bodie was to be taken and imprisoned till he found the sureties aforesaid."—Sir John Davies.

This better pointed out the Irish for persecution, and drew the line of distinction between those who were to be protected and those who were to be persecuted. By a subsequent statute, the date of which I do not recollect, the Irish were compelled to give up their family names and assume those of trades, occupations, and so forth, previous to which, by the 4th chapter of the statutes of Trim 25 of Henry VI. (1447) the famous Glib Act, any Irishman who kept his beard unshaved during a fortnight was liable to lose his goods. I have known, in the year 1795 or 1796, a man who sent an estimate of work to a grand jury of the city of Cork; he then signed his name John McCarthy. He subsequently wrote only John Carthy, the reason of which was, as he informed me, he lost the first contract for using the Irish Mc, and after omitting it upon a hint from one of the grand jurors, he obtained full employment, and did most of the public work of the city for many years.

[31] One of the most extraordinary documents which Irish history contains, is the preamble to an Irish Act of Parliament, proving the title of Elizabeth to be Queen of Ireland. It is a curiosity in legislation, in literature, in antiquarian research, and, I believe, unique. Yet it proves what it was intended to defeat, the fact of the early

we found the contradiction? The individual who addresses you, has examined upon the spot, the traditions and the places, so far as any traces remain: and notwithstanding the ravages of time and the ravages of enemies many do yet remain; those remnants of what were described as but remnants long since, admirably coincide with what might be naturally expected after the lapse of ages. The Irish peasant loves to remain near the spot which contains the ashes of his parents, and successive generations will be found renewing, where the laws did not operate to prevention, the names of their grandsires in the persons of their children; the traditionary songs which have floated down the

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Irish settlement, and that the settlers came from Spain. The reader will be at a loss to know what to think of such a fable, copied from an act of Parliament. It is taken from Elizabeth xi. chapter 1, session 1. An act for the attainder of Shane O'Neile, and the extinguishment of the name of O'Neile, and the entitling of the Queen's Majestie, her heyres and successors to the County of Tyrone, and to other counties and territories in Ulster.

"And now, most deere sovereign ladie, least that any man which list not to seeke and learn the truth, might be ledd eyther of his own fantasticall imagination, or by the sinister suggestions of others, to think that the sterne, or lyne of the Oneyles should or ought, by prioritie of title, to hold and possess anie part of the dominion or territories of Ulster before your majestie, your heyres, and successours, we, your grace's said faithfull and obedient subjects, for avoyding of all such scruple, doubt, and erroneous conceit, doe intend here (pardon first craved of your majestie for our tedious boldness) to disclose unto your highness your auncient and sundry strong authentique tytles, conveyed farr beyonde the said lynage of the Oneyles and all other of the Irishrie to the dignitie, state, title, and possession of this your realm of Ireland.

"And therefore it may like your most excellent majestie to be advertized, that the auncient chronicles of this realm, written both in the Latine, English, and Irish tongues, alleged sundry auncient tytles for the kings of England to this land of Ireland. And first, that at the beginning, afore the comming of Irishmen into the said land, they were dwelling in a province of Spain, the which is called Biscan, whereof Bayon was a member, and the chief citie. And that, at the said Irishmen's comming into Ireland, one King Gurmond, sonne to the noble King Belan, king of Great Britaine, which now is called England, was lord of Bayon, as many of his successours were to the time of King Henry the Second, first conqueror of this realm: and therefore the Irishmen should be the king of England his people, and Ireland his land!!

"Another title is, that at the same time that Irishmen came out of Biscay, as exhiled persons, in sixty ships, they met with the same King Gurmond upon the sea, at the ysles of Orcades, then comming from Denmark with great victory. Their captains, called Heberus and Heremon, went to this king, and him tolde the cause of their comming out of Biscay, and him prayed, with great instance, that he would graunt unto them, that they might inhabit some land in the west. The king at the last, by advise of the councel, granted them Ireland that they might inhabite, and assigned unto them guides for the sea, to bring them thither: and therefore they should and aught to be the king of England's men!!"

"Know then that our forefathers came from Spain, and our chief Apostle St. Patrick, sent by your predecessor Pope Celestine, in the year of our Lord 435, did by the inspiration of the Holy Ghost, most effectually teach us the truth of the holy Roman Catholic faith, and that ever since that our kings well instructed in the faith that was preached to them, have in number sixty-one, without any mixture of foreign blood, reigned in Ireland to the year 1170. And those kings were not Englishmen, nor of any nation but our own, who with pious liberality bestowed ample endowments in lands and many immunities upon the Irish Church," and so forth. *Remonstrance of the Irish Chieftains to Pope John XXII. against the English.*

stream of time, give the exploits of the hero, and are found to proceed parallel to the stream of his blood. And on a coast of cliffs and a land of hills and valleys, topography is not so easily changed as on a coast of sand, and in plains liable to inundation.

The wreck of the history which has been preserved coincides with the tradition, and the song, and the appearance. Shall we be cheated of the poor gratification of the history of our ancestors, because an active system has been persevered in during successive administrations, to destroy our records? I again ask, what is to be set up in opposition to the little we adduce? If this was not their origin, whence did they come?

The remnants of our histories inform us, that our Gallician ancestors were a settlement made by an African colony, who had previously migrated from Tyre in Phœnicia, and who had, during a very long period, kept up an interchange of commerce. The histories of other nations which have been more fortunate in the preservation of their archives, leave no doubts as to the origin of Carthage; yet were but a very few records to have been destroyed, before the art of printing, upon what grounds would the historian rest for his proof, save the song of the Roman poet? The migration from Carthage to Spain was easier than from Tyre to Carthage; perhaps the fact is also better sustained by proof. From the harbours in the northwest of Spain, even in those early days of naval science, the voyage to Ireland was not difficult, especially to the exploring descendants of the greatest commercial people then in the world. The facts are related by our historians, preserved in the traditions of our people; consistent with the documents of every age of our country, possible, in their nature, by no means unlikely to have taken place; no other facts are offered as substitutes; some such facts are necessary; those have always been adduced. We are referred to some relics of our literature, to the documents which would substantiate them: we point out the fate of those documents which are known to have existed. I know not upon what ground our claim is to be rejected.

We have next the testimony as to a commerce of some continuance between those descendants of Milesius, the founder of the Irish settlement, and the Africans from whom they were sprung. We find, at different periods of time, several swords and other warlike weapons dug up in the bogs of Ireland, unlike the arms of northern Europe, unlike the Roman weapons, but of the same figure and the same metal and alloy, brazen, as those which fell from the dying warriors of Carthage at Cannæ. Golden crowns and collars were found in like manner, of similar manufacture, and of the same alloy with those of Africa and the East, and by no means corresponding with those of any neighbouring people. The written records of a people may be given in tatters to the raging winds of every point of the compass, but monuments will still remain.

Rome never gave her deities to Ireland; but whilst that proud people dictated to a subject world, Ireland preserved even her idolatry unchanged. Her deities were of eastern origin, and her rites of worship were of Asiatic institution; not those of the Bramin, but those of the Phœnician. Beal was her chief deity, and he was worshipped with fire. We need not the sacred volume for the Asiatic facts and customs; they are too plain to be questioned. And which of us could not testify to the fire of May-eve in the island of our nativity? The custom still continues, though Christianity has purified the observance by stripping it of the criminality of the object. So interwoven with the fibres of his heart are the usages of his fathers to a child of Erin, that they are to be eradicated only with a dreadful pang after it has been found absolutely necessary. Our earliest writers inform us, that the fires of Beal, whose worship was always known amongst the Milesian settlers, were lighted with great solemnity on that day which now corresponds to May-eve. We have ourselves seen the fires, and passed through them with the sportive thoughtfulness of youth, to avoid some undefinable evil which we dreaded from spirits. We know that the month of May is still called, in the language which some of us have lisped in our childhood, *Beal thinne*, or the fire of Beal. How many other facts which our historians testify, which our eyes and our ears have known, are totally inexplicable without the mythology of Phœnicia? They crowd upon my mind; but I must not detain you.

Amongst the scraps of our history which remain, is the list of the monarchs;[32] the mode of his death, the name of his successor, the length

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[32] This may still be seen in several of our historians—not those whom the English government has paid for writing.

"In the year of our Lord 1170, one of the princes of Ulster boasted to Pope Alexander III. of an uninterrupted succession of 197 kings of Ireland down to his time. The moderate allowance of 10 years for the reign of each of those kings, will fill up the space of 1970 years; two hundred years being a moderate allowance for those reigns which exceeded that duration. This nearly corresponds with the time (viz. about 1000 years before the birth of Christ) at which most of the Irish annalists date the arrival of the Phœnician colony from Spain under Milesius."—Plowden.

In the remonstrance of the Irish chieftains to Pope John XXII. there are 61 reigns during a space of 735 years, being little more than 12 years to each reign; the same average to the whole number of 197 would take up 1194 years before the Christian era.

Taking the chronology of Petavius, which I look upon as most accurate for our guide, Moses left Egypt 237 years before the commencement of this Irish dynasty. According to the same author, and by the chronicle of Eusebius: the founder of the first Grecian dynasty was Inachus, who laid the foundation of Argos, in Peloponof his reign, is generally appended to each; and the period of time which this would occupy, fills up about that space which brings us, counting back from the era of St. Patrick, to those times which witnessed the early dawn of civilization in Greece. Egypt is older than we are: yet though we acknowledge her civilization, the progress of the arts, the extension of her commerce, we have little of the history of her monarchs, save the repetition of the name of Pharaoh.

From Phœnicia Egypt received her literature; from Phœnicia and from Egypt, Greece drew hers. Our forefathers date the epoch of their migration from the East about the time when Cadmus brought letters into Crete. Egypt had her hieroglyphics, but they were not exported. The Grecian character is principally Phœnician.

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nesus, more than five hundred and fifty years before the date above assumed, and three hundred and twenty-six years before the departure of Moses from Egypt.

Prometheus and his brother Atlas, who were the founders of Grecian astronomy, flourished about the time of Moses. But the period in which Cadmus lived is not so well ascertained. It appears that he was brother to Phœnix, and to Cilix, and to Europa. His father Agenor had been in Egypt, and left it at least some time prior to the departure of the Israelites.

Tyre had been a large and commercial city long before the time of King Solomon, who engaged some of the people of Hiram the King of Tyre, in his works. Josephus tells that it was built 240 years before the time of King Solomon. This would bring us 70 years before the fall of Troy. However, it is agreed that the city was much more ancient than its records, and that it had very early formed colonies upon the coast of Africa. Virgil makes Eneas find Dido building Carthage. We have reason to believe this to be a poetic license; for Pygmalion her brother, the King of Tyre, was not in existence until more than a century after the time of Solomon, for Jezebel, the wife of Achab, was grand aunt of Pygmalion, and the city of Carthage was not built until about 120 years before the foundation of Rome. But there were many Tyrian colonies of a much older date than Carthage. It would then appear that the Milesians were the descendants of one of those prior colonies, and could have been easily settled in Ireland, more than 1000 years before the Christian era, and this Irish colonization would have been still long after the period that a Tyrian settlement had been made in Africa—long after the expedition of the Argonauts—long after extensive commerce was carried on—long after letters were used. In page 46, I have the following expressions: ''The migration from Carthage to Spain was easier than from Tyre to Carthage; perhaps it is also better sustained by proof.'' It must be clear from what I have stated that by Carthage, in this place I do not confine myself to the settlement made by Dido, at the time of Pygmalion the murderer of Sichæus, who did not live until about 900 years B. C., and centuries after the time of Cadmus; but the word refers generally to the ancient and prior settlements, and specially to one which our historians state to have taken place under Gadelus, before the days of Hiram, who was the eleventh King of Tyre, before Pygmalion. Not being too fond of assuming facts upon mere etymology, I shall not insist, as some writers do, that his colony was farther to the west, and that it was from him Cadiz received its ancient name of Gades.

Cicero in his book *De Natura Deorum*, mentions six persons named Hercules. The latest of those was the son of Alcmena, from whom the pillars were named. He was cotemporary with Gedeon, about the year 1250 B. C. Spain had then unquestionably been settled, for some of his exploits were in Spain, and Asiatic colonies were previously found upon the northern coast of Africa. The spot upon which Carthage stood would appear from Rollin, and the ancient authors whom he quotes, to have had different epochs of Phœnician settlements. The first settlement was of the port which was called Cothon. According to Appian and other ancient writers to whom Petavius

When were those records of Irish monarchs produced? The first Christian missionaries found them in the country, and the voice of the country attested their having been always known as authentic public documents; and the princes or chiefs then in existence traced their pedigree back upon the list, and the title by which they held their place and their possessions was the accuracy of the register, which was kept under the eye of the nation.

The wandering tribe, or the lawless horde, may for the moment be placed under the guidance or the domination of some chief, whose prowess or barbarity might have led to his election or to his usurpation; but his authority expires at the utmost with himself, and his successor, if a successor he have, cares little to preserve the record of him who swayed before him. But where civilization has introduced law, where society is regulated upon principles, and the governor is not to be elevated or depressed as caprice may dictate, the record will be kept, and the principle will be maintained, with at least some semblance of regularity; and its existence will be at once the evidence of time and the evidence of civilization.

The Irish had a written language, in which those records were kept; that language, however imperfectly preserved, exists still, and those characters are used to-day. We have been told, they are of Celtic origin; that they are the characters of the North of Europe; that they are Runic; that they were common to the Irish bard and to the Norwegian scald; that they are the same which England knew as her Saxon letter. The fact is not so. Make the comparison, and you will perceive a much stronger affinity between the Irish character and that of the early Greek. Without entering into the critical disquisition as to the gradual variations in Greece before her letter and her language assumed its stable form—I do not hesitate to assert, that with the exception of the letter

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also alludes, as well as Rollin, Cothon was built about fifty years before the fall of Troy, or about 1240 before the Christian era. Megara, called also Karthada, or the new town, was built, if we take the authority of Eusebius and others, about 1050 before Christ. And lastly, Byrsa or the citadel, was built by Dido, about the year 870 B. C. According to Rollin, Utica was founded by Tyrians much earlier than Carthage or Cothon. *Utica et Carthago, ambae inclytae, ambae à Phoenicibus conditae: illa fato Catonis insignis, haec suo.* (*Pompon. Mel.* c. 67.)

Regarding the settlements in Spain from those early colonies there can be no question. Diodorus and other ancient historians inform us that it was by means of the wealth drawn from the Spanish mines, the Carthaginians were enabled to contend so long against the Romans. Rollin says, the Phœnicians first made the discovery of those mines; and the Carthaginians followed their example, as the Romans followed that of the Carthaginians. Thus it will appear to any person having the slightest knowledge of history that a body of settlers in Ireland, 1000 years before Christ, could have been emigrants from a Phœnician colony which settled in Spain after having left Africa.

corresponding to g, the similitude of our letter and the early single letters of the Cretans, is most striking. Yet I do not deny a strong resemblance between even the Saxon and the Irish; but it is easily explained by facts which are obvious.

Phœnicia was the mother of letters; thence the Greek principally derived his; thence, at the same period, our progenitors brought theirs; thence, too, northward towards the Tanais, and the Scythian hills and plains, men took their characters. Centuries elapsed, ere the hardy hunter of northern Asia directed his course to the west. Siberia, still shrouded in her untrodden snow, accumulated the frosts of ages. Nor Russ, nor Muscovite, as yet was known. Along the Don, the Volga, and the Ister, guided also by the setting sun, after other centuries had rolled away, the Asiatic swarms traversed a pathless forest, and a mighty waste, and found themselves, some in Scandinavia, and some still farther south, where their descendants, under the name of Saxons, proudly held their sway. Their gods were not the gods of Erin; of Beal, and his associates, they had no knowledge; their fathers had substituted others in their stead. Ireland knew nothing of their Woden, of their Thor, or of their Freya. Nor was their language the same; though the names had been changed, the letters in which those names were written, preserved a great affinity, for they were brought from the same school.

The similitude of the Irish to the early Grecian letter, together with the space of time occupied by the reigns of her monarchs, and the allowance for that time which was spent in the intermediate colonies, will coincide admirably with the account of our historians, that their progenitors were companions of the early Greeks, and that our country was settled by them about the era of the dawn of science upon Greece; and that our progenitors, having been descended from a people then highly civilized, and having brought with them letters, formed a regulated and civilized establishment immediately.

Ireland could not have procured the Saxon, or the Celtic, or the Runic character, before that character was known. It was not known in Europe until after the period of Christianity. Ireland, upon her receiving this religion, had books written in her own character during ages, which books the first missionaries saw, and many of which regarding her mythology they destroyed; and when she received Roman literature, a curious circumstance, singular, too, I believe, presents itself to our view; her predilection for her own letters was such, that she wrote the Latin language in the Irish character. The individual who has the honour of addressing you, speaks from what he has seen and known.

Our country had her law,[33] the Brehon code and the customs of Tanistre. It has been said, that they who lived under those laws must have been barbarians, because the punishment of death was not enacted against the offender; his fine was in proportion to his offence; perhaps the laws of Draco, or of Great Britain, would have better suited the disposition of the objector; but it is a novelty at least worthy of notice, to find that a tenderness for human life is now the characteristic of a barbarous people. Greece had her Solon, and her Lycurgus, Rome had her Numa, long before the epoch of Christianity; why shall Ireland be robbed of the legal beauty with which she was decorated by her Loghaire, by her Ollamh Fodhla, and so many others, at as early a period as that of either the Greek or the Roman? Are we also to be sneered at, because upon glaring evidence we believe that, besides the regular meetings of the provinces, under the several princes, for the regulation of their local concerns, the triennial Parliament, or Congress of the whole at Tara, held under the monarch of the island, was the great legislature of the nation? Are then the records all fictions? Are their statements facts? If they be facts, are they not evidence of civilization? Do you find even a claim to similar documents, a notion of similar institutions amongst the uncivilized children of nature? Do you find learning held in estimation? do you find laws recorded? do you find a regularly constructed, and a written language amongst barbarians?

I am no advocate for chivalry; but the existence of an order of knighthood, is at least a proof of some progress in civilization. To omit many others which are equally well known, the existence from a very early period of the knights of the Red Branch in Ulster, cannot be called into question. The annals of their order, the history of their exploits, the names of their heroes, the time, the place, the other circumstances, cannot all be baseless fabrics of the fancy, especially when we find history furnishing the facts with which those details are connected. The fable of Greece is the decoration of a fact. The magical metamorphoses of the Roman poet are but the sport of a fine fancy with a true substance; but in the accounts to which I allude, facts are stated without decorations; persons are introduced who are known to have existed, and all the occurrences are such as require neither the power of the magician, nor the performance of a miracle.

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[33] "We had a written code of laws according to which our nation was governed hitherto; they have deprived us of those laws, and so forth, and of every law except one, which it is impossible to wrest from us; and for the purpose of exterminating us they have established other iniquitous laws, by which injustice and inhumanity are combined for our destruction," and so forth.—*Remonstrance of the Irish Chieftains against the English to Pope John XXII.*

The grand epoch of political eminence, in the early history of the Irish, is the reign of their great and favourite monarch Ollam-Fodlah, who reigned, according to Keating, about nine hundred and fifty years before the Christian era. Under him was instituted the great Fes, at Teamor or Tarah, which was in fact a triennial convention of the states, or a parliament, and so forth.—Plowden.

Nothing can give us stronger ideas of the early civilization of Ireland, than to reflect upon the period of time at which this regular system of heraldry and other literary institutions were established in Ireland, viz.: nine hundred and fifty years before the period alluded to by Cæsar, of the rude barbarism of the Britons. In this triennial assembly, King Ollam-Fodlah gave the royal assent to a great many good laws; and amongst the rest to one, whereby it was ordained that every nobleman and great officer should by the learned herald have a coat of arms assigned to him, according to his merit and his quality, whereby he should be distinguished from others of the same rank, and be known by an antiquary or person of learning, wherever he appeared, whether at sea or land, at the prince's court, at the place of his own residence, or in the field of battle. The Bishop of Derry upon Irish History, quotes Keating, and so forth.—Plowden.

Nor shall I here enter upon the disquisition to ascertain, whether at the decline of the order of the *Ruddaire na craobh ruadh*, it was members of that body established the Saxon association, which the germ of the German Ritters, and one of the earliest exhibitions of chivalry upon the continent of Europe.

But there is one species of testimony peculiar to our nation. Greece raised tumults upon the first preaching of the Christian doctrine; Rome persecuted the Apostles, Judea was necessarily inimical to the annihilation of her own power, and felt at the imputation of having slain the Son of God: these nations were civilized. Rome and Judea persecuted; Greece was little more than tumultuous. The pride and corruption of Rome, led to her criminality; the obstinacy with which Judea continued under her mistake, caused her persecution. But amongst the barbarous nations to whom the founders of our religion preached the faith, they had generally to pay their lives as the forfeit of their zeal. In their stubborn soil, the seed of the word was to be watered by the tears of the sower, and the germ was to be nurtured with his blood ere the plant could flourish. All the histories of nations that have embraced our doctrines, testify to the fact upon which I found my assertion. Ireland, however, furnishes a solitary and splendid exception. The Roman proconsuls and prætors executed the orders of a Nero, and of a Domitian, in Greece as well as in other parts of the world. India and Ethiopia, Bactria and Persia, were not behind the officers of the mighty fourth monarchy in their hatred to the name of Jesus, and to the emblem of his cross. But in Ireland the soil was already prepared; the island of shamrocks bloomed in the verdure of cultivation; the venom of irreligious persecution was not found in her fields. Neither the pride of the cruel despot, nor the frenzy of the barbarian, was the characteristic of her king, or of her people. And though our country had the twinkling of science to adorn her firmanent, yet like the other nations, she sat in darkness, and in the shadow of death; but her mild mythology, as far as we can discover, caught some rays from the sun of justice, which it imperfectly and weakly reflected upon her children. The day-star beamed upon them, and with expectation their eyes were turned to the reddening east; perhaps the mists of their ocean served to refract and to mellow the glories of the rising sun, and having been long accustomed to a little light, they were better prepared to endure and to examine that brilliant orb which now mounted above their horizon in the effulgent majesty of truth.

Whatever might have been the cause, the fact is indisputable—Ireland did not slay her Apostles; and when she was placed under the dominion of the Briton, her children were reproached with the imperfection of their calendar; they were accused of being an irreligious people, because no national martyrs were found amongst their saints. Oh, how prophetic was the answer! "That deficiency will soon be supplied, as the Pope has favoured us with such excellent teachers." [34]

New scenes now begin to present themselves. We come to the era of St. Partick. I cannot say with precision what was the place of his birth. He is claimed as a child of Scotland, he is also claimed by Gaul. We cannot decide where we do not find sufficient evidence. His father's name was Calphurnius; from this it is probable he was of noble Roman extraction, for the wife of Julius Cæsar was of this family. His mother's name was Conchessa; she was niece to the celebrated St. Martin, the Bishop of Tours. This would render it likely that the claim of France is not unfounded; but the parents might have settled in North Britain. Their son Maun was born towards the close of the fourth century. At an early period of youth he was taken into Ireland as a captive, and was employed upon the mountains in charge of cattle. After a few years of heavy servitude he regained his liberty; but was soon afterwards reduced to his former situation. In his wretched durance, he learned much patience, and found the mode of subjugating his passions. He was again released, and travelled into Gaul. Here he was for a considerable time a disciple of his relative, the Bishop of Tours; and he also imbibed much knowledge and piety at Auxerre, from the good and distinguished prelate of that see. After having embraced the ecclesiastical state, he travelled into Italy, and at length, in the year 432, he received episcopal consecration; was admitted into the patrician order, and appointed by Pope Celestine, who then filled the apostolic chair, to the charge of that island in which he had been formerly a captive, and for whose spiritual welfare he felt an ardent zeal, and was anxious to devote himself to a life of toil and sufferings. Henceforth, he is known only by the name of Patrick.

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[34] Pope Adrian IV., an Englishman, granted the land to Henry II., under whom, and perhaps at whose instigation, St. Thomas of Canterbury (Becket) was murdered, for not betraying the rights of his see.

Previous to his arrival, Christianity had made some little progress in the island. We have the accounts of St. Ailbe, founder of the see of Emly, which is now united to the archiepiscopal see of Cashel; of St. Ivar in the west, somewhere in the province of Connaught; of St. Declan, in the country of the Decies, in the vicinity of Waterford; and of St. Kieran, who founded the see of Ossory, in that place which was afterwards called and is still known as Kilkenny.

But upon the arrival of Patrick, a new impulse was given to the missionary force, and the true religion began widely to diffuse itself. Much opposition, of course, was made by many to the labours of the apostle; but he, well knowing that his doctrines were such as could bear to have their foundations closely examined, desired at once to lay them before the assembled wisdom, and judgment, and learning of the nation. He went to the Congress at Tara, and there openly preached a crucified God. The Druids and principal abettors of the Irish mythology disputed with him; but he was chiefly thwarted by the machinations, and intrigues, and open resistance of Niall, the son of the monarch, whose influence was very extensive. So that the apostle did not, at this time, reap all the fruit upon which he had calculated. Yet were many persons brought to a deep sense of the folly of idolatry, and the necessity of serving God, who is a spirit, in spirit and in truth.

The only positive infliction of which we have an account, is of one subsequently to this—an imprisonment of the saint and his companions in irons during about fourteen days. Being released from durance, he went southwards, and converted the King of Munster and his family; then going up towards the northwest, he brought over the King of Connaught and his sons to the profession of the faith, and carried on the mission in Ulster with extraordinary success. In a short time churches rose upon the ruins of idols. Monasteries of men and women were everywhere founded, and the religion of Christ in a few years predominated through the island. We have no record of so sudden, so perfect, so general a conversion of any other nation. The apostle of Ireland saw his flock now too large for his superintendence, and new bishoprics are created. His name is now held in esteem, and in that same assembly at Tara, where on a former occasion he was disappointed, he is now covered with honours: he is admitted to his seat, he is ranked amongst their most learned men, and made one of the judges to preserve the purity of their historical records. The place formerly held by the teachers of idolatry is now given to the apostles of the Lamb. Ireland now adds the gem of Roman literature to the treasures which she had long possessed, and her clergy and her laity are emulous of each other in making progress in the new field of learning to which they had been introduced. Her ancient music resounds in the temple of the living God, and her virgins lift the melody of their voices to celebrate in grateful notes, the triumph of redemption. O, land of my fathers! how beauteous were your hills, how lovely were your valleys, how pure were your streams in that day before the eye of heaven! The hand of the spoiler did not desolate your fields; the foot of the stranger was not upon the necks of your children; the sword of the persecutor did not stain your temples with blood; the torch of the incendiary did not consume the retreats of devotion; the ruthless bigot had not as yet armed your sons for their mutual destruction; but the conviction of the understanding formed the basis of piety, and perfect charity exhibited the form of undefiled religion. The children of Ireland were in that day known to be disciples of our Lord Jesus, because they loved one another. The days of Patrick were prolonged until from his metropolitan eminence of Armagh, he beheld the land flourish in beauty, lovely in peace, and decorated with virtue. About the year 496, he closed his eyes upon this mortal scene, in which he had been so eminently useful, and was buried at Down. "O, let my soul die the death of the just, and let my last end be like unto theirs."

Ireland was destined ere long to be useful to the rest of Europe. Sarmatia soon began to pour her thousands upon the south. Roman degeneracy had permitted Roman freedom to be lost. But the polish of the Augustan age was still upon society. Barbarism, it is true, had in some instances defaced it. It was still fashionable to be learned; and though the play of the punster had been substituted for the graces of the scholar; and the tinsel of alliteration glared where wit had flashed and fancy sparkled; still it was an age of knowledge, and the edge of the horizon glowed, and the rich, full, mellow clouds retained much lustre, and exhibited brilliant tints as they caught and refracted the rays of departing luminaries. The fifth century of the Christian era was in learning, like a fine evening within the tropics; the short interval which is given to enjoy a glorious view between a bright day of burning calm and a night of thunder.

Vandalic rage and Pannonian fury ravaged and desolated the West and the centre. Very quickly the Saracen swept the East, and Moslem infatuation tore from Africa what the Goth had spared. Shrouded in her thick mantle, murky Ignorance seemed to brood in stupid satisfaction over the wide-spread waste; and, save where the sacred monastery had collected within its massy walls the wrecks of ancient genius, her empire was generally established.

Ireland had been spared[35] from this general deluge, and there, as in another ark, were preserved the means of re-establishing the civilized race of man. Our country had then acquired the title of Insula Sanctorum, from the piety of its people, and Insula Doctorum, from the learning of its sons. In the next age, then, we find her missionaries go forth to occupy prominent places in those regions which had been even before her in the faith. Italy placed them in her sees, Switzerland acknowledges them as her apostles, Gaul testifies their labours, the Low Countries were the great scene of their successful exertions, many German churches acknowledge Irishmen to be their founders, and in conjunction with Britain, Ireland labours to enlighten Denmark, Sweden, and Norway; and Britain herself owes to Ireland much of her erudition, much of her sanctity.

The venerable Bede testifies what we find recorded in our own histories; but as it is fashionable to disbelieve all that has been written of Ireland, except by a calumniator of the people, I quote nothing upon the authority of any but strangers or enemies. Amongst them the testimony is uniform and uncontradicted, that in Ireland during those ages the schools were in the perfection of vigour, and the highest credit; that strangers from all parts of Europe flocked to them for information. So usual was this occurrence, that when a man of literary note was discovered to have been absent, it was immediately concluded, as a matter of course, that he was gone to Ireland. Nor was this strange; for we are told that not only were the lectures given gratuitously by the professors, but even books were furnished, and sometimes even food and raiment provided for the foreign youth who crowded to the asylum which our fathers opened for the genius of Europe.

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[35] I shall give very few instances, out of hundreds of facts which might be adduced, to support the positions taken in this and the three following pages.

Camden, one who is by no means partial to Ireland, observes, (*Brit. de Hibern*) that the English Saxons anciently flocked to Ireland as the mart of sacred learning. He even goes so far as to say, that the Saxons borrowed their letters from the Irish. Those Saxon characters appear to be a mean between the Irish and the Roman.

Exemplo Patrum, commotus amore legendi,
Ivit ad Hibernos, sophia mirabile claros.
With love of learning and examples fired,
To Ireland, fam'd for wisdom, he retired.

Vit. S. Sulgeni.

Usher, page 544, and so forth, shows that Alfred, in his projects for advancing literature, was assisted by three Irishmen.

Marianus Scotus, in his Chronicle, ad an. 674, remarks that Ireland was filled with holy men. In 791, two Irishmen coming to France, were admired for their incomparable learning, and founded the two first universities in the world, Paris and Pavia. Dr. Prideaux remarks that Ireland was, in the days of Charlemagne, the prime seat of literature in all Christendom, and that this emperor corresponded with the King of Ireland, and invited the learned Professors Clement and John to found the Universities of Paris and Pavia.

Amongst others the British youth were by no means backward in availing themselves of the advantages thus placed within their reach. This is testified by their own historians. Armagh was one of the chief of those schools, and we can well credit the statement, that it contained at one time seven thousand students.

When the Britons had been subdued by the Saxons, and the Saxons assailed by the Danes, and the Danes again expelled by the Saxons, the state of learning and civilization in England was low indeed. During a long period of this time, the island of our progenitors was still undisturbed, and the continent of Europe was labouring in the revival of letters. Our countrymen had founded the University of Paris, and were found teaching in many of the principal schools of the continent.

Amongst others of the principal English who were educated in Ireland, was Alfred, the father of English liberty. In our schools he was trained to letters; in Rome and in Ireland, he imbibed his principles of legislation, and we may therefore fairly claim our share in the spirit of the British Constitution, which, though much injured, still is a fine remnant of what once was good; a system, the general principles of which are excellent, but the administration of which is corrupt; and from which was taken that theory upon which the American mind has so successfully employed itself, as to have developed its benefits, lopped off its excrescences, and exhibited, in a degree of comparative perfection, a system whose origin we are proud to trace to spots with which our apostle was so intimately connected.

Ireland during those ages not only preserved the religion and learning of her own children, but also from her stock communicated much to what then became the civilized world.

Our country was not, however, destined to continue in that eminent station which she had so long held. Her shores had never been subject to the Roman. But another nation apparently more despicable, but really more formidable, began to issue from the Baltic. Normans occupied the coast of France. Danes drove the Saxons from their settlements in England. Their objects at first were only plunder and devastation; they next took up positions on the coast, and then aimed at possessing the dominion of the country. The head of the venomous destroyer was frequently lopped off; but the fens of Lerna never nurtured a more multiplying antagonist than the defeated and yet conquering barbarian of the north. He sat down in France, he occupied England, he assailed Ireland. Often repulsed, he yet returned, and at length had considerable possessions and extensive sway in our country. Our national monarchs, however, continued to rule. It is not my province to dwell upon their deeds of arms, nor is it in my power, without unreasonably encroaching upon your time, to allude even to those facts which shine so brightly emblazoned upon our scroll of history. I shall touch for a moment, however, upon two, which are the first that catch my eye.

Successful in more than fifty pitched battles against the destroyers of his country, the enemies of his religion, the giants of rapine, of lust, and of cruelty, see the aged king of Ireland heading his troops on the memorable plains of Clontarf. With their collected forces, urged to obstinacy by despair, and wrathful in the fury of their pride and the disappointment of their ambition, the Scandinavian chiefs prepare their lines for the encounter. Sitric closes his ranks, inspires hope, points out rewards, promises possessions, exhorts to revenge, shows the plume of the victor's glory within the grasp of his troops, lifts his banner, sounds his trumpet, and shouts defiance.

The Momonian kerns steadily advance—the Connaught galloglasses briskly charge the invaders; it is indeed a day of blood and of carnage; but the pride of the Dane has been smitten: and though patriotism and virtue must rejoice at the issue, still they will permit humanity to weep over the bloody field.

It was on Good Friday—the anniversary of the Christian atonement. The venerable Brian Borhoime[36] thus addressed the heir of his crown: "My son, I leave victory in your hands. Secure the independence of your country, and preserve its honour. But, whilst flushed with success, do not permit unnecessary destruction: save the vanquished, and restrain the spirit of revenge. A God of mercy has been our protector. He who bled on Calvary has shed the lustre of glory on our harp. Frequently have his mercies been extended to us since the blessed Patrick first published his name in Tara: but never, my son, has he been more bountiful than on this occasion, on the anniversary of that day when, by his own blood, he took away sin from his people, he has enabled us to wash away pollution from our shores with the blood of the oppressors of our country. I go, my son, in the name of my people, to return thanks for his benefits. I go alone and unarmed, to the foot of that cross which I have erected in my tent, there to pour out my soul in gratitude, and to discharge those great duties of religion which the solemnity of the day requires, and which the calculating but mistaken enemy of our religion compelled us to defer. To you, my son, I leave my army, my blessing, and my instruction to remember mercy in the day of triumph: remember the glories of our forefathers, remember the injunctions of our God.''

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[36] This battle took place on Good Friday, in the year 1034, when Brian was in the eighty-eighth year of his age. Some accounts inform us that he fell, in the pursuit of the enemy, at the head of his troops: but I find the general leaning of the evidence to be in favour of the statement, as I gave it in the discourse. His eldest son Morrogh was slain leading the pursuit, but was able, after his wounds, to receive the sacraments upon the field.

Whilst we venerate the union of martial prowess and Christian devotion in the monarch of Munster, shall we be accused of introducing fiction instead of history, when we weep over the immolation of the gray-headed warrior, at the foot of that same cross, by three fugitive assassins of the vanquished host? And though they fell under the swords of his family, who arrived in sufficient time for their punishment, though not for his safety, shall we be sneered at, if, after the lapse of eight centuries, our tear of sorrow testifies our lasting affection, and our prayer for his rest be sent up to our great Redeemer, as a supplement to the chanting of the requiem upon the plains of Kilmainham and in the Abbey of Swords?

Whilst the self-devotion of a Curtius[37] occupies the thoughts and claims the admiration of the reader of Roman history, shall the heroes of Ireland be forgotten? Much indeed which sober reflection would censure, and the dispassionate judge must condemn, will be permitted to him who warmly feels, and is forced by circumstances to decide and to act under the influence of enthusiasm. Yet how irrational and unmeaning is the act of Curtius, when compared with the conduct of Failve Loingseach, the commander of the Irish fleet, who opposed the Danish navy? Long, and bloody, and obstinate was the fight, and doubtful was the issue, when the tug of war appeared ready to snap the strength of either force. Failve saw, and remarked to those who surrounded him, that almost the entire valour, and energy, and perseverance of his opponents was owing to the judicious bravery of their commander, and that if he were removed, the Irish navy would have an easy triumph. In an instant the leading vessels are side by side; grasping his opponent in his arms, the Irish chieftain leaps into the ocean, and like the encounter of the finny monarchs of the deep was the combat of the champions, till, clasped in the embraces of each other and of death, they sunk for ever: and the strings of the harp gave the note of lamentation upon the breeze which flouted the green flag in the imperfect trimuph of its joyless victory. But why should I dwell upon these themes? It is true that

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[37] The circumstances of this exploit are differently related by our historians. All agree that Failve was the admiral, and that he boarded the Danish prince's ship, and liberated Ceallachan, his own prince, who was then a prisoner to Sitric, and his brothers Tor and Magnus, and that he lost his life in the conflict, and that the Danish commander was drowned in the manner described. But Keating informs us that Failve, whom he calls Fionn, not Loingseach, was overpowered by numbers, and slain upon the deck, after the liberation of the Irish prince; and that it was Fiongall, the surviving officer that remained, now nearly alone amidst a host of foes, who, clasping the Dane into his arms, leaped into the sea. Tor and Magnus were likewise thus seized upon by Seagda and Conall, two other Irish chiefs, and lost in like manner.

> ''The sun has grown old, since Clontarf's bloody wave
> Saw them sleep the sweet sleep of the patriot brave.''

It is true, that nations which were not then even in embryo, now rise and rule the destinies of the world. But we do not like to be cheated out of our recollections.[38] It is true, that tongues which then were the rough and discordant combination of dissonant jargons, have since been made smooth by use; but still we love the sound of our fathers' voices,[39] even though that sound should be, as it is, but the imperfect, imitative echo which can be gathered from the ruins of the tomb, and which issues from mouths that have been filled with the dust of ages. These, it is true, are but delusive comforts; but how many of our comforts are delusions! And if the delusion be innocent, why shall we have our eyes opened to a painful, to a remediless reality?

Yes, the days of Ireland's glory have passed away, the epoch of her misery commences. The barbarians who had been thus expelled, have plucked away the foundations of national prosperity; they had been driven from the land, but not before they had crushed religion, destroyed morality, and torn asunder the bonds of union which held the monarchs together. After fever had raged and the crisis had taken place, life still continued, health was established, but the constitution was dreadfully reduced. The restoration of church government was commenced and considerable progress was making under St. Laurence O'Toole in Dublin, and St. Malachy in Armagh; but the profligacy against the Prince of Breffiny led to disunion, and a handful of English adventurers aiding the disaffected and recreant convict, in the jealousy of the people, and the quarrels of the princes, that edifice of national prosperity which the Danes had undermined, fell amidst the struggles of its inmates and the trifling assault of a few strangers.[40]

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[38] That the old Irish annalists delivered very little better than fables, in their accounts antecedent to Nial, Naoigiallach (of the nine hostages) in the fifth century, is but the bare conjecture of Sir James Ware. Tigernach and Cormac, King and Archbishop of Munster, in the ninth century, could inform him better: even his cotemporary Usher, might have undeceived him: but Ware was far from being a good antiquarian.—Alban Butler.

[39] Nothing can be more unjust than to conclude against the perfection of the language of Ireland, in the day when it was cultivated, because of the imperfection of the remnant which, now corrupted by the introduction of a thousand English monosyllables with Irish terminations, is to be heard from the uncouth mouths of an oppressed, uncultivated, and half-barbarized population. As well might we conclude against the rich fulness of the Greek, if after burning Homer, and tearing up Demosthenes, we were to judge from the jargon of an oppressed Hellenist, who blended some remnant of his father's expressions with the beauties of the Sclavonic and the sweetness of the Turkish dialects. A reverend and esteemed friend of mine prefers Lord Chatham and Dr. Johnson. No doubt their language is now more perfect than was that of their fellow countrymen some thousand years ago. But the sun which now sets in the west, blazed in the zenith when that planet which now culminates was only in the eastern horizon. But though my very reverend friend and I are not likely to see the termination of the heavy night, we ought to recollect that the day has been.

O, let it be to you a lesson of caution. May the sad fate of my country create in you vigilance to detect, and firmness to restrain those ambitious and immoral individuals who would divide a people, that they may build up their own fortunes with the fragments of national union.

I do not wish, my friends, to excite in you, nor to revive in myself, those feelings of pain and indignation which the subsequent history of Ireland is but too well calculated to create. The Danes commenced the destruction of its records and the system of its disorganization. Other more successful and more persevering enemies were now their successors. It was asked by a poet subsequently to this epoch, *Cur lyra percussa, funestas edidit sonores?* And it was well answered, that the sound of the national music should be that of mournful melody, because in the day of her disaster, her liberties had been cloven down, her children were devoted to slavery, she was seated in the dust, her glory was tarnished, her face bedewed with tears, the testimonies of her greatness were torn away and destroyed, she was sprinkled with obloquy, even sucklings were brought to laugh at her wo, and to mock at her affliction. A proud neighbour who had plundered her of her jewels flung the garb of folly on her shoulder and pointed her out to the derision of the world. How could her harp be tuned to mirth and revelry? Well might her children answer as did God's chosen people of old: "Upon the rivers of Babylon, there we sat and we wept, when we remembered Sion. Upon the willows in the midst thereof we hung up our harps; because there they who led us captive asked us for the words of our songs, and they who led us away said, Sing to us a hymn of the canticles of Sion. How shall we sing the song of the Lord in a strange land? If I forget thee, O Jerusalem, may my right hand be forgotten: may my tongue cleave to my jaws if I do not remember thee. If I do not place Jerusalem as the beginning of my joy." Yes, my friends, human nature is the same in every age and throughout the world. The Israelite in Babylon and the Irishman in his own land of streams, equally felt the hand of the oppressor. I shall not continue. But, how could the music of my country not be mournful melody?

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[40] Never were the true circumstances of any historic fact less generally known, than those regarding the success of the Strongbownians. As I have room for only a few lines, I shall give nothing.

I will not dwell upon the misrepresentations of hired traducers[41] which have been substituted for our history. I will not remind you of the horrible falsehoods which have been deliberately given to the world by the enemies of our fathers. I will not tell of the legalized plunder, of the persecution of centuries, by which it was sought to change the religion of a nation, and by which the rights of conscience were destroyed by those who proclaimed themselves to the world as the only supporters of those rights. We, my friends, differ very much in our religious doctrines, yet we live in the harmony of affection, each respecting the rights of his friend, and claiming for himself what he concedes to his brother. We can weep over the crimes of those who have ruined our country, and we can learn wisdom from the exhibition of their havoc, and better appreciate the blessings of which we are here made partakers.

To one fact only will I briefly advert,[42] and it stands unparalleled, as far as I can perceive, in the records of public perfidy. Who does not anticipate the recital of the breach of faith by William and Mary? After many struggles in our unfortunate country, when all the prospects for the hunted Catholics of Ireland were confined to whatever opening the force of their army could make, and when that army, after some of the vicissitudes of war, bravely defended the citadel of Limerick, and when the prudent Ginkle saw that the issue was not so certain as the sanguine advocates of his party had promised, he agreed upon terms of capitulation, which were confirmed by the person then called to fill the British throne, and by his queen. By this agreement the Catholic garrisons were delivered up, the army was disbanded, and William was acknowledged as their lawful king, but he in return was to leave them unmolested upon the score of religion, and to conform in the possession of their estates those who had not been previously plundered on account of their faith, under the pretext of rebellion.

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[41] I would request of any person desirous of knowing the value of most English writers of Irish history to read that valuable work, *Vindiciae Hibernicae,* written by my countryman, Mathew Carey, Esq. of Philadelphia. Let him turn to pages 396 and 397 of the edition of 1819, and see what Hume was; every person who reads Irish history should read the *Vindiciae.*

So far as I can charge my memory, my persecuted friend, Francis Plowden, is the only honest writer upon the subject that I have perused. He has been driven into exile for writing the truth, whilst all the calumniators of my country have been enriched. No man in Great Britain dare write a true history of Ireland.

[42] I shall never forget the sensations with which I was overwhelmed, when, seated upon the very stone on which the Articles of Capitulation of Limerick were signed, I reflected upon all the gross acts of perfidy which followed the making of that treaty. And I would ask any honest politician, conscience being out of the question, Is not the British government today equally guilty, in withholding from the Irish Catholics the benefit of that treaty, as the government of William and Mary was in the original violation of the articles? Or does long-continued injustice by a powerful and unprincipled court divest the oppressed party of rights which it originally had, always claimed, and never forfeited?

A generous people, under the impression that the royal word was sacred and the national guarantee of a public treaty was inviolable, gave up their posts, laid down their arms, and prepared to worship God, and to cultivate their lands; when a British parliament pretended that the king had exceeded his powers, and persecuted and worried the defenceless and betrayed people who mistook its character; and yet this parliament modestly charged its deluded victims with holding as a principle that no faith was to be kept with heritics!!! Dark and more dark are the tints in which the times must be painted. Let us not too closely view the picture. O! well do I recollect the relations of my aged countrymen when seated on their knees I listened to the tales of their sufferings, and the reality of the evils which they endured from the men who claimed pre-eminence in civilized society exceeded the descriptions of romance; and the hightly coloured tints of the poet, who writes to make his readers weep, are light and vapid when contrasted with the glowing streaks of oppression which may be traced on the humbled children of Ireland. How often have I wept at the escapes and the endurance of my grandsires! Their lot was humble, because they professed the religion of their progenitors. Never, never whilst memory holds her seat shall I forget the story of the woes of my father, which with tears he related me to prove my comparative happiness; for he narrowly escaped the fate of a felon because, without changing his religion, he dared to explore the vestibule of science; and yet the people of Ireland are accused of being ignorant!!! O, my friends, what is that policy which barbarizes and then reproaches you with barbarism? It is true, that in comparison with my progenitors of a few centuries my trials have been nothing:—But, thank God, I at length breathe the air of a freemen, and no one reproaches me with the causes of my glory—that I am sprung from a country which was civilized before others were discovered; that my religion is coeval with Christianity, coextensive with civilization.

How many of her sons did this desolate mother send out to signalize themselves upon the continent of Europe during this lengthened persecution? How much literature did she preserve in her bogs, on her mountains, and in her morasses, notwithstanding the laws which were enacted against learning unless at the sacrifice of the creed of her people? Thus was she glorious even in the day of her dejection.

But a moment is found for the mind to rest without torture in the examination. Let us, however, keep to our object, and before we come to that moment, let us draw the conclusions, and establish our moral. *O, ter quaterque beati,* may we pronounce the sons of America—not for having fallen under their walls without having witnessed the ruin of their country—but for enjoying all the blessings of freedom without having tasted the bitterness of slavery, and without having experienced the afflictions of persecution. *O, nimium felices si sua bona norint.* They do not value the mighty benefits the want of which they have never experienced. Let them see an island rich in soil and blooming in culture, yet a prey to every species of tyranny and despotism, filled with crime and a charnel-house from the executioner; these are the lamentable consequences of sectional and sectarian broils; the force of her people is broken, their energies are paralysed, and they are the prey of a despicable oligarchy, because they permit themselvs to be foolishly excited and wickedly played off against each other. O, tell it to your children and to your children's children, and let them transmit the moral to your latest descendants. My country has been ruined because her people were parcelled into parties and the parties were like the offspring of the dragon's teeth armed for mutual destruction. The balmy air of charity surrounds and invigorates us here. O, may it never be tainted!

But this folly could not last for ever, and the human mind left to itself would soon trace the causes, and the human heart unbiassed would yearn for their removal. The progress of nature must be the same in Ireland as elsewhere, and men of understanding and of honesty saw the causes and were anxious to remove them. The Presbyterians of the North in the latter part of the last century, cherished in their bosoms the flame of patriotism and the glow of humanity. Ulster nobly showed that Ireland, uninfluenced by external causes, would still rise to its proper place, and never did a more cheering light break in upon a benighted people than that which those brave men then created. Many distinguished members of the established church also, as far as the private exertions of individuals could redeem the character of a body, did try to aid their afflicted Catholic countrymen, and thus rescue themselves from that obloquy which the conduct of the united church and state had flung upon the British nation.

A host of intellect was marshalled under the banner of national feeling. Never till then was such a galaxy of genius exhibited in so small a portion of the firmament. Never before did so many brilliant stars glow so conspicuously distinguishable amidst such a flood of light. The place of a standing army was supplied by the patriotic volunteers of Ireland. Dungannon seemed to be the fountain whence salutary and refreshing streams of pure principle were to flow through the land and to give health to the nation. The mighty mass began to move, and that which had become putrescent from stagnation was becoming purified as it was agitated; the impulse was communicated to the very citadel of corruption, and even what was called the Irish parliament was forced for once to speak the voice of the Irish nation. It was too soon, however, to detect the falsehoods which had so long been circulated as history; there was neither time nor inclination as yet to examine into the calumnies which had been sedulously propagated against the creed and principles of the Roman Catholics; but though they were by many good but deceived men thought to be unfit for liberty and undeserving of kindness, still even common humanity shrank back from the glimpse of their degradation and afflictions, and men who had during the greater portion of two centuries been treated with the most unparalleled barbarity, were almost goaded into barbarism. No wonder that the good men who were inclined to acts of kindness should almost believe the fictitious atrocities of former times to have been facts, when they met with suspicion and reserve where they sought for confidence that they might be beneficent; when they observed that the hand which they unbound sometimes grasped a weapon of defence. Nor can it be to us a matter of surprise that a being who has been frequently deceived to his serious injury by persons of a particular class, should be cautious of confiding in any individual of that body, how pure soever may be his motive for seeking reliance, and how beneficent soever may be his intention, and however fair may be the appearances. Neither can we be astonished that he who has been sorely distressed, and is still under mitigated persecution, should sometimes seek to retaliate even upon a man who though less cruel than his predecessor is yet unjust. Thus the very natural conduct of men who had been almost brutalized by oppression, too often leads the unreflecting to believe that they must have been originally barbarians. And he who would justify the oppression will very naturally seize upon so plausible a pretext for its justification, and will forge testimony to prove the pretended necessity of the original crime. The mind is carried away in the vortex of some passion in the midst of those scenes. It is next to impossible but to belong to a party. But here you are fitted for calm and rational investigation. Here is to be found an inquiring mind, a patience of research, a solicitude for knowledge; and, although hitherto America has been generally deceived in its taking the history of our country from the writings of its enemies, still I cherish the hope, and I feel pleased in the anticipation, that the people of this Union will be the first to do justice to the land of my fathers; for there certainly does exist, if I be not greatly deceived, a strong sympathy between the land of my birth and the land of my adoption, and never was mind better fitted for dispassionate research after truth, than that which I meet with every day.

But to leave this digression. In 1782 Ireland almost became a nation. There, unfortunately, the interest of the people was not that of the government, and we observe the consequence. The volunteers are separated; some of the leading talent is purchased. A new scene, however, comes under our observation. The Synod of Ulster is pure; never in a body was there found more true patriotism than in the body of the Presbyterian Clergy of Ireland of that day. Possessing the confidence of their flocks, and standing aloof from the Castle of Dublin and its contaminating influence, they were feared and respected; they loved the country, they took pity upon the oppressed Catholic, they were joined by many of the best, and bravest, and most virtuous lay-members of the established church, they gave the right hand of fellowship to the Catholic, and they formed a brotherhood of Irishmen of all religious persuasions. These United Irishmen intended to have done their country service. The Hon. Robert Stuart, subsequently better known as Lord Castlereagh, was their first Chairman. This holy alliance should be broken up, or the people of Ireland must be no longer oppressed. Their objects were simple, and substantial, and just, and constitutional—to obtain a fair representation of the people in the House of Commons, and to put an end to persecution on the score of religion. The attainment of these objects would have healed the evils of the country, but would not have suited the views of the oligarchy which had long been the bane of the kingdom. The Presbyterians were told that, as being Protestants, they should receive some aid towards the support of their clergy, and the *regium donum* by which the ministers were made dependent upon the bounty of the crown instead of the benevolence of the people, broke down their fine spirit of patriotic independence, and made them an appendage of the British throne—a body that must be obsequious to the executive, or be in indigence. The Catholic aristocracy, consisting of some peers and baronets and a few of the old proprietors, who almost miraculously had preserved, through a thousand perils, some remnants of their estates, were easily brought over, the principal bishops were cajoled, and flattered, and deceived, and the elective franchise and a few other benefits were conferred upon the Catholic people, and the torch of religious dissension was lit up amongst the people that they might be divided and governed; and the same Lord Castlereagh was on the part of the government the man who principally regulated this destruction. Thus, again, by sectarian hatred were the hopes of the nation destroyed. I confine myself to this moral. This is enough. Here we have religious differences; but here we freely discuss religious topics in language respectful to the feelings of each other; here each follows the conviction of his own mind, and is accountable only at the tribunal of that God who will judge us all, and to whom only we stand or fall, and he alone can clearly decide who is obstinately or carelessly wrong, and who is innocently and invincibly ignorant of his truth, and his justice requires the condemnation of the former, but his mercy protects the latter. Whilst we sedulously inquire, and freely discuss, we must leave to him his exclusive prerogative, that of deciding upon the merit and the fate of individuals. He who positively certain of his adhesion to truth, would call down fire from heaven upon unbelieving cities or obstinate individuals, knows not by what spirit he is led. It is the pride of human passion, and not the ardour of religious zeal. Persecution makes hypocrites; to hate a person even for infidelity is a crime against charity, and to grasp the sword to punish for unbelief is to usurp the seat of the judging Son of Man. I do not know of any other to whom that commission has been given. No person who wants charity will enter heaven, and to usurp the exclusive office of the Redeemer is not the best ground on which a claim of salvation can rest. I possess evidence of truth, but I cannot without being able to inspect the mind of him who differs from me, possess evidence that he knows himself to be in opposition to truth. Free discussion, and difference of doctrine, are perfectly compatible with affection and charity. But hatred, and religious discord, and persecution, have destroyed many nations and ruined many souls. Let us learn wisdom from the misfortunes of my country.

One little remnent yet is to be found of what approaches to independence. It is like the solitary column which lifts its capital in the midst of the ruins of what was once a splendid temple. You may judge of what the entire had been, by inspecting the proportions and the workmanship of this relic, and surveying the extent of the fragments by which it is surrounded. When all was perfect, the parts gave mutual support, and the edifice combined strength and beauty. Now, this unprotected piece is blown upon by every wind and must bear the brunt of every storm, and, indeed, it must have been originally well constructed to survive in its isolated grandeur. Do not blame me when I tell you, I feel proud at saying, this is the body of the Catholic clergy of Ireland.

These men have always shared the afflictions of the people in a twofold proportion. From the Archbishop of Armagh, who numbers his predecessors up to St. Patrick, to the youngest priest with whom I was associated, I speak what I know, when I assert that they were enlightened, liberal, and virtuous, and that although they felt it to be their duty to preserve the peace of the land, and to soothe the irritation of the people, they also felt deeply for the wrongs of their country. They withstood the insult of mockery, the superciliousness of privileged petulance, the rude ignorance of a saucy squirearchy, the allurements of those who proffered bribes, and the threats of those who were in power. Once, and once only, was the apostolic simplicity of a portion of the bishops almost overreached by the wiles of the destroyer of his country. Lord Castlereagh proffered to relieve the people from the burden of supporting their clergy, and requested to know whether in return the government could obtain security that none but loyal men should be promoted to bishoprics, so that through the superintendence of such men as might be safely relied upon, the loyalty of the whole clerical body might be confirmed. The four archbishops and six bishops who were trustees of the college which had then been just established, were thus led to say that they considered the proposition one which was reasonable and which ought to be acceded to. Unused to the chicanery of politicians, or to the duplicity of courtiers, they judged of the honesty of others by the standard of their own unsuspecting integrity, and the wily statesman having obtained their assent to a principle of concession, suffered the whole transaction to lie as if unobserved and forgotten, until in due time, upon the pressure of the petitions of the people for their rights, a hint was given that if this principle was carried into practice, and the king allowed a negative upon the appointment of bishops, some little new indulgence would be granted, and if a secretary of state was made the organ of communication between the bishops and the Pope, perhaps, a little more might be added. The bishops, the priests, and the people, horrified at the proposal, exclaimed with one voice against the mischief which they now saw impending. The former concession of the principle was pleaded, but the good men protested that they had been deceived. Thus was the country agitated by the question of the veto and the arrangements, and the people again embroiled upon a question of religion, that they might be divided and oppressed.

Well do I remember the history of this contest, for though my place was insignificant, I had my post in the field, and it was on the side of the people. The clergy joined their bishops in declaring that they would subsist upon the voluntary donations of their flocks, rather than be enriched to the manifest danger of the purity of their religion, and with the jealousy of the people. The people exclaimed, "You may regulate religious concerns as you will, that is the province of the bishops; but the instant you accept a pension from the government you forfeit our confidence, for you become the slaves of the crown, spies upon your flocks. Look to Ulster; see what the *regium donum* has done. We have but a small remnant of the liberties of our country, you are as yet uncontaminated; every body which the government has come in contact of friendship with, has been polluted; touch it and we separate from you. We are jealous of your virtue, we love what has been left of our freedom." This was their language: this is called agitation. As yet, thank God, this clergy and this people have withstood the storm. But this relic of the national fabric is daily assailed. May God protect and preserve it; for it yet shows in a pious and patriotic priesthood what Ireland might have been. May God long preserve the liberties of America from any union of any church with any state! In any country, with any religion it is an unnatural increase of the power of the executive against the liberties of the people.

No wonder that from a country like this the emigrant should arrive upon your shores with his feelings sore and his passions excited and burning with recollections. He loves to remain near those spots which his fathers have inhabited during centuries, spots which are blended with the reminiscences of childhood, with the joys of his youth; those spots upon which his friends are still found. O! he loves his country and his friends, but he cannot endure to be scourged with scorpions by strangers who have been placed as his taskmasters; and he cannot banish all his recollections even amidst the endearing attachments which he makes in a land of freemen.

It will then be permitted to us this day to enjoy the melancholy gratification of contemplating the former greatness of our country, and going back in spirit and affection to the land of our fathers, to the island of shamrocks, to the emerald gem of the ocean, for

> Though glory be gone, and though hope fade away,
>   Yet thy name, loved Erin, shall live in our songs;
> Not even in the hour when this heart is most gay,
>   Shall it lose the remembrance of thee and thy wrongs.

The stranger shall hear us lament on his plains,
  The sigh of our harp shall be sent o'er the deep.
Till thy masters themselves as they rivet thy chains,
  Shall pause at the song of their captive and weep.

ADDRESS ON THE ORIGIN AND HISTORY OF THE DUEL

DELIVERED BEFORE THE ANTI-DUELLING SOCIETY OF CHARLESTON, S. C., IN THE CATHEDRAL OF CHARLESTON, 1828

ADDRESS

Gentlemen:—It is a matter of notoriety, that during several ages a practice has prevailed, more or less generally, amongst civilized nations, of terminating some differences of individuals by single combat, in a manner previously arranged; and this fight has, at times been considered a very becoming and honourable mode of closing those altercations. Some persons have frequently endeavoured to find in what circumstance of the duel the quality of honour consisted, but have been baffled, sometimes by the diversity of cases, all said to be honourable; at other times by the opposition to correct principles in those general, but essential characteristics, which were found in every case.

I must avow that I do not recollect a moment when I did not feel the practice to be censurable, though I do remember a time when I was under what I now believe to have been a very erroneous impression; that engaging in such a combat was, at least, an exhibition of courage; hence I never conceived it to be honourable. And having been upon terms of intimacy with several men of powerful mind, and generally correct feeling, and in vain sought to learn from them in what one or more circumstances of the practice honour consisted: I could never obtain any elucidation. Was it in killing your adversary?—No! for honour was generally satisfied without his death, and very frequently after the discharge of a pistol which inflicted a wound upon public morality alone, the parties who previously appeared to seek mutual destruction became fast and honourable friends. Was it in violating the law? Was it in exposing one's self to be slain by an insolent aggressor? Was it all these united? Is honour then the result of blended revenge, violation of law, and wanton exposure of life to the weapon of an unreasonable opponent? To this inquiry I could obtain no better answer than that reasonable and honourable men approved of the practice and thought it necessary for preserving the decorum of society.

No person can be more disposed than I am, as well from feeling as from principle, to bow with deference before the tribunal of such men; I am generally inclined to consider their maxims to be the dictates of the general or common sense of mankind, and since I prefer the collected experience and reasoning of the bulk of society to the results of my own weak efforts, I believe it to be the suggestion of reason, and the duty of an individual, to admit that he is not as wise as is the collective body of his fellowmen. I am, therefore, prepared to view most favourably, and with what I call a fair partiality, any practice which the great body of reasonable and honourable men, after mature reflection, and as the expression of their judgment, and not of their prejudices, will say is necessary, or even useful to preserve the order of society, and the decorum of civil intercourse. But I am distinctly of opinion, that the good sense and sober judgment of the vast majority of upright and educated men are altogether opposed to the practice of duelling, as not only useless for society, but as criminal and mischievous in its results. Hence, I consider the answer which I have received to be the too hasty expression of an opinion too lightly examined, and to be founded altogether upon mistakes.

As you have done me the honour of delivering your first address, you will, perhaps, excuse me for taking up the subject in a more technical manner than would be necessary for any future occasion.[48]

To know then the matter exactly for our consideration, we had better look to the etymology of the name, the nature of the act, and the history of the practice, so that our view of the subject might be more accurate, and our conclusions more just. The Latin word *Duellum,* means, as it were, *bellum inter duo,* or *duorum bellum,* "War between two persons." The nature of war is attempted injury after due notice. Thus, to constitute a duel, there must be notice given of an intended attempt to do an injury, together with a warning to be prepared for defence; and in this it differs from assassination or assault, of which no previous notice had been given, just as regular war differs from an unforeseen predatory or piratical incursion. A duel is then a private warfare between two individuals, and is generally terminated by a battle with deadly weapons, of a determined description, at a defined time and place. In this description we must particularly notice the circumstance of its being a private warfare; that is, undertaken by private authority,—and the word duel is now, in its application, limited to the battle only. Hence the combat between David and Goliath was not a duel, but was a portion of regular, public warfare, carried on by the public authority of two nations; and a more humane mode of terminating a contest, than would be the general encounter between two numerous and brave armies. In like manner, the substitution of the Horatii and Curiatii for the Roman and Sabine armies was a humane regulation by public authority; and therefore neither of those, nor any of several similar instances with which history furnishes us, can be looked upon as a duel. The combatants were not urged forward by private feelings, nor did they act by private authority.

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[48] The Bishop's remark that he will treat the subject "in a more technical manner" must not deter anyone from reading this beautiful discourse. Dr. R. H. Clarke says of it: "His address against duelling before this association is one of the most masterly and overpowering productions ever penned in any languages."—Ed.

In seeking for the origin of this practice, we may close the authors of Greece and Rome; neither do India, Chaldea, or Egypt assist us in our research. We are told, indeed, that it was a portion of that fine system of chivalry which decorated the middle ages of Europe, and the witchery of that romance which writers have generally substituted for the history of that undefined period, like the magic of its sorcerers, bewilders the fancy, and deludes us with visions of glory and of fame. The splendour of the tournament is conjured up for the imagination, the lists are prepared, the flattering crowd presses forward to that field over which pageantry, royalty, and valour preside; the loud notes of the trumpet announce the heralds' approach; the mounted challenger appears, and properly accompanied, courses through the inclosure, paying homage to those to whom it is due, and waits in proud defiance to confirm by his bearing that denunciation which is made in his name. His trumpet is answered; another herald appears with the reply; the marshals arrange the order of combat, and the opponents take their ground. Fear, hope, joy, sorrow, and exultation alternately and tumultuously seize upon the mind of the young enthusiast, the shout of victory, the feast of triumph, the rhapsody of the poet, the spell of the musician, and the fascination of the theatre blend with the sweet voices of our youth, and the scene is associated with all that excites the imagination, and affects the heart; honour, love, fidelity, and fame, in a word, chivalry and the duel are identified.

It would be natural to expect that they who seek only to divert the mind, would rest content with this exhibition; but they who desire knowledge must ask its origin. It would, perhaps, be natural to expect that thoughtless and uninformed youth should be led away by such an exhibition; but it becomes persons of understanding, and those having a consciousness of moral accountability, to inquire whether such a practice is reasonable and safe. Let us then trace the history and make the inquiry.

The knights of those chivalric days were principally descended from the chieftains of those hordes, which, in the early period of the Christian era, spread themselves over the face of Europe. Issuing from the icy north, they locked up in their cold fetters the minds and limbs of the survivors of their opponents. Long, desperate, and with various success, was the conflict between the panegyrist of Woden, of Thor, and of Freya, and the disciples of the cross. As the maxims of the Gospel won upon the mind of the barbarian, you might observe frequently the strange coexistence of discordant practices and the awkward attempts of ignorance, or of imbecility to reconcile contradictions! He who would, by the torch of history, learn the facts which explain many of the mysteries of those days, must penetrate into the caverns of Scandinavia, converse with the Runic Scald, and frequently extend his journey along the banks of the Danube, the Ister, and the Boristhenes, towards the ancient forests of Sarmatia and Scythia, into which the great forefathers of this race strayed from the vicinity of America. I shall not at present lead you through so extended a path; we will not proceed farther than Denmark, and the discoveries there made will give to us the origin of our chivalrous exhibition.

We are informed by our antiquarians, that amongst the ancient Suevi and Goths, there was a custom, from time immemorial, of deciding differences in a mode called *eenwig,* of which there were two kinds; the one was conventional, the other judicial: the first corresponded exactly with our present duel, the other with what in England was known as trial by combat. The first was a fight by private authority, from private motives, but at an appointed time and place; the second was a battle at a time and place, and with weapons appointed by the judges of the horde, to be fought under the direction of marshals of the field; and though, perhaps, it might appear extraordinary, in this trial by combat, which was the last resort upon the failure of testimony and enlightened judgment, the parties looked for the special intervention of the Deity, to manifest not only the truth of fact but the application of law, by bestowing victory as well upon him who had right upon his side, as upon him who made a true statement; for it often happened in the *eenwig,* that both parties admitted the same facts but differed only as to the law, the application of which was to be settled by the issue of the combat. Which of us would, at this day, think of taking a knotty case of law, or of equity, from the mooting of our legal friends, and the wisdom of our courts, to be decided by the erudite discrimination of a hair-trigger? Yet, such is one of the principles upon which duelling is based!

In the fourth and fifth centuries of the Christian era, we find the descendants of the first northern invaders in possession and in power, in several parts of Gaul, Spain, and Italy. Whilst the Franks, from the vicinity of the Elbe, were settling down in the northern regions of Gaul, the Goths and the Burgundians occupied the more southern provinces. About the year 500, we find the Gombette law enacted by Gonebald, King of Burgundy, in which men were for the first time in a country claiming to be civilized, commanded to refer to the duel, the termination of those disputes which could not be decided by oaths and testimony. This king was an Arian, but the law was observed and enforced by his orthodox successors, and this we may look upon as the foundation of chivalric trial by combat. Having now obtained the royal sanction in Burgundy, and the settlers in the vicinity tracing their origin, and drawing their customs from Scandinavia, being also disposed to adopt and follow the maxims and observances of their progenitors, the senseless and pernicious practice soon spread throughout the whole Gallic territory.

About the close of the ninth century, the Christian missionaries had made some impression upon Denmark, and early in the succeeding age, upon the death of Sweyn, the first Danish monarch of England, and father of Canute the Great, his eldest son Harold, who succeeded him in his continental domains, being a zealous disciple of the Christian law, abolished the ancient and barbarous practice of duels, since which time the Danish government has punished with exemplary severity, criminals who violated this prohibitory law. It is much to be regretted that the laws of Harold were not more generally adopted, and acted upon by other nations; but it is matter of consolation to find that the remedy was first applied where the malady was first exhibited; and that in the region where this pernicious practice emanted, the introduction of Christianity, and of civilization, caused its decay. Much as the mind desires to rest upon this green spot in the dreary waste, we must proceed with the history of the practice. It was not retained by the first Saxon settlers of Britain; and Canute, the Dane, shared much of the Christian sentiment of his brother Harold: thus, although France, especially, was now the asylum of this banished offspring of the north, we find its influence scarcely felt in the neighbouring regions; even the Germans began soberly to reflect upon the folly of seeking judicial decisions at the point of the lance, or by the edge of the sword, and were already convinced that it was a manifest tempting of heaven, for a puny and weak being who felt that he had right, without proof, to trust to the prowess of his arm, for its manifestation against the ruffian force, and practised agility of some blustering robber, whom strength had made bold, want had rendered desperate, and deeds of iniquity had inured to blood.

Superstition is the expecting from any act supernatural effects, for attaining which, by such means, God has given no promise; thus, several persons, at that very early period, deemed it to be absurd, and superstitious tempting of heaven, to engage in such conflicts for the vindication of right, because they saw that, upon no reasonable principle, would they hope for such a result, except by a miracle, which he, who alone could work a miracle, had not pledged himself to perform.

The Lombards, who had settled in Italy, regulated that those judicial battles should take place under proper inspection, and the combatants were allowed to use only staves and shields; thus, although the absurd principle was retained, there was an apparent blending of humanity in their superstition. Most of the duels of those ages were appeals to Heaven to speed the right. Can you discover any principle of religion, or of good sense, that could warrant such an appeal? Do you recollect the general feeling of disapprobation, and of horror, with which the appeal to combat by Abraham Thornton, was received in England, a few years since, when, to save himself from the probability of an ignominious death, he met the appeal of the brother of her who had been murdered with the legal offer of wager of battle? Suppose this unfortunate man to have been the seducer and the murderer of the too confiding victim of his double brutality, in what consisted the propriety or honour of permitting, under the sanction of law, what his frame showed to be a natural consequence, the cruel destruction of an afflicted brother, who invoked the public justice of society, upon the destroyer of a beloved sister?—Reason, religion, and honour, unite in the reprobation of so nefarious a mockery of law.

I said that it was not used by the Anglo-Saxons, and we have seen that it was abolished in Denmark, at the time that Canute ruled over England. But, at this period, the spirit of Normandy gave its full sanction to the custom; and when William I. began to give his laws to the subjugated English, he introduced the trial by duel, giving, indeed, to the Englishman, whom a Frenchman might appal, the contumelious privilege, if he were weak, of looking for a stronger substitute.—This was its first legal establishment in that country, where the principle of the law, has continued in force down to a very late period, if not to the present day. How far in theory it might, even now, be part of the law of South Carolina, and of those other portions of our Union, which have preserved the common law of England, it is not for me to say.

Hitherto I have only considered that species of duel which is judicial, and which has been sometimes carried solemnly into legal effect. If any description of this combat could be defended upon principle, this alone could have the benefit of such defence, because it was not undertaken by private, but by public authority; it was not supposed to be entered upon from motives of revenge, but for the manifestation of truth, and the parties about to engage, made their solemn appeal to Heaven to defend the right; the judges of the land and other public officers, sometimes even the monarch himself, presided, and sometimes an ignorant, or a timid, or a negligent clergyman offered up his public prayer to Heaven to speed the right, and to manifest the truth, thus seeking the decision of that eternal Judge who did not always give the race to the swift, or the victory to the strong, and whose providence regulated the affairs of individuals equally as of communities.

I shall briefly allude to the principles upon which this judicial combat is plainly criminal in its own nature; whence it must follow, that although the individuals who under the national sanction engaged therein, might be sometimes excusable upon the ground of ignorance, the act of the government itself was void and sinful. Indeed it would now appear to be scarcely necessary for me to detain you with such an allusion, but that it might serve to elucidate other cases which we shall have to consider.

It is a recognised principle of law, that no subordinate tribunal can sanction what the superior has prohibited. No authority could make superstition innocent or lawful; and until it could be shown that God himself authorized the appeal to be made to him, for a decision in the mode alluded to, to make it in that mode is clearly criminal. The Jewish woman who had recourse to the waters of jealousy, for the manifestation of her innocence, performed a becoming act, because the Almighty had created this mode of appeal, and to have recourse to a divine institution for the purpose intended by its Author, is surely an act of religious homage, not a crime. But they who derived the custom of the duel from the barbarians of Dacia, and of Scandinavia, did not pretend to a divine sanction for their conduct; they only blended the superstition of the pagan with the profession of Christianity. They might have seen the evidence of their inconsistency in Deuteronomy, and in the Gospels, where the precept was given and reiterated, not to tempt the Lord their God. Superstition is a vice specially opposed to true religion, and strictly forbidden by the divine law, hence no human tribunal, however, extended its power, or high its station, could give a sanction to this practice. The civil law expressly condemned those fights, and repeated censures of them, as well as of other like ordeals, are found in the canon law of the church: the Popes frequently used their best exertions to have the evil extinguished, as might be seen, to omit a multitude of other documents, in the letter of Nicholas I. to King Charles the Bald, of France, about the year 850, in the acts of Innocent II., about 1140, and in the same century in those of Eugenius III., Celestine III., and Alexander III., in whose pontificate the third Council of Lateran, in which about three hundred bishops sat, condemned the practice as impious. Innocent IV., in 1252, wrote upon the subject to the clergy of France, and at the commencement of the sixteenth century, Leo X. and even Julius II. enacted heavy censures against duellists. We have also similar acts of several of their successors, and a very severe decree of the Council of Trent, the xix., on reformation of those which were passed in the xxv. session, on the 3d of December, 1563. However the various portions of the Christian body which have withdrawn from the communion of that council, and those Popes, might differ from them in doctrines of faith, I believe they unite with them in the condemnation of such combats for such a purpose, as superstitious and otherwise highly criminal, and not to be sanctioned or justified by any law or custom. I believe we should scarcely find an individual disposed to advocate judicial combats at the present day, yet they are that species of duel which is upon principle the most susceptible of defence.

We now proceed to examine the other descriptions of combat, which, resting solely on the private authority of individuals, and not having been sanctioned by any semblance of law, are, more properly speaking, duels according to our present acceptation of the word. The Scandinavian has also this species of *eenwig*. Civilians and canonists have varied from each other in their distribution of the kinds, the former looking rather to the conditions, the latter more to the objects of the fight. Perhaps we shall be better able to proceed with regularity if we view both enumerations.

Civilians called a duel *decretory,* when it was decreed or stipulated that the contest should terminate only by the death of one of the parties; *propugnating,* when a combatant went to fight, not for the purpose of slaying his adversary, but of defending his honour; and *satisfactory,* when an injured person sought to destroy his aggressor, unless he made due compensation. Theologians placed first that *to manifest truth,* which is the judicial; next to which is that *to terminate* *controversy,* but this contained a new characteristic ingredient, that the parties so hate each other that death only is likely to prevent their quarrels; the third is *to exhibit prowess*; the fourth *to avoid ignominy,* nearly allied to which is that *to defend honour*; the sixth *to prevent war.* Taking the theological enumeration, we have disposed of the first, no person will attempt to justify the second, the last we may omit, because it is one which on all hands is admitted to be lawful and sometimes beneficial, and is not within the range of our definition, as it is undertaken by public authority, in a public cause.

There can be no question but the practice of private duels was greatly promoted by the wager of battle, and by the tournament; whose nature I now proceed to examine. When it was not a judicial trial for the manifestation of truth, it was of that description called for the *exhibition of prowess*; that is, a vain boasting of strength, agility, or pugnacious skill. The bad principle is the same, whether we behold it in two young knights who, with the eyes of the prowess, and beauty and pride of a nation fixed upon them, seek for reputation in the lists, or in the gladiator at the ancient games, in the prize fighter of the modern ring, or in a pair of our wagoners who contend for superiority in mutual whipping. Wretched weakness of our miserable nature! Glaring evidence of our degradation! We profess to admire benignity and its concomitant good qualities; we place charity at the head of the catalogue of virtues; whilst we indulge a secret gratification at beholding scenes of wanton cruelty, of bloodshed, and of death; and encourage to deeds of mere brutal prowess, those whom we would venerate for the practice of the opposite virtues. To what shall we trace this singular but manifest deordination? Whilst reason almost instinctively tells us that this injury of others for the gratification of our own pride, or vanity, or curiosity, is bad, we labour to create sophisms for its justification, and strive to convince ourselves that our natural convictions are mistakes. So it is that the children of Adam are led by the impetuosity of passion against the admonitions of the understanding: and then to silence the voice of conscience, they compel or they suborn the intellect, to appear as the advocate of that which in its free and unsophisticated moments it condemned. Such, my friends, is the lamentable outline which we must draw if we would sketch correctly the picture of our fallen race. As I prefer your own testimony to any abstract reasoning which I might attempt, I shall appeal to yourselves for that testimony as to the correctness of my statement. Whether would you admire more the man who, conscious of his prowess, sought its exhibition in the injury of his opponent; or him who, with a like consciousness, listened to the dictates of humanity, and told that challenger, whom he could crush if he would, that as there existed no necessity, so he believed there existed no justification for doing him harm: and hence, although his presumption would seem to call for chastisement, yet a higher authority insured his safety? Is there not here the grand distinction between the indulgence of passion and its restraint? And which is more worthy of your esteem? I will not insult you by supposing you could hestitate about the decision. The law of God, the law of right reason, the common sense of the world, the vast preponderating majority of civilized men, condemn as irreligious, unreasonable, and consequently unjustifiable, the practice of duelling for the exhibition of prowess; and hence you will often find the expression of pity or regret, sometimes even the half-suppressed sneer of ridicule, united to the acknowledgment of the existence of strength, dexterity, and animal courage of the successful combatant.

It might be proper here to observe that a wide distinction is to be taken between duels with deadly or dangerous weapons, or combats arising from hatred or a desire of revenge, in which serious injury is intended to the opponent; and those exercises or trials of strength in which there is no danger of injury, nor any indulgence of bad passion. These latter are sometimes used for village relaxation and amusement, and in such as these it is perhaps good policy and wholesome discipline to engage men whose services might be required in the field of war for the benefit of their country: yet in those trainings and trials for speed, agility, strength, and steadiness, care should be taken to guard, as much as possible, against inordinate vanity, or the harbouring of unkind feelings. I am led to dwell the more upon this distinction because frequently the benefit of such training is assumed as ground for an attempt to justify, by analogy, the duels which I have condemned; but as I do not admit the analogy, of course I cannot be expected to allow the justification. I shall enter more largely upon this topic, also, because I have often heard it asserted that to restrain the spirit which led to duelling, was to break down the energies, and to destroy the courage of the soldier.

I am under the impression that the proper qualifications of a good soldier are not to be always found in the man who, for the indulgence of private passion, violates the laws of God, and of his country. There is one conclusion deeply impressed upon my mind, as well from some slight opportunities for observation, as from the testimony of several whose experience was very ample, and from the nature of the case itself; that conclusion is, that he who has performed well and conscientiously his religious and his civil duties, will make the best soldier amongst those equal to him in other respects. I shall endeavour to show you what, in my opinion, forms the ground of much error on this head, the accidental possession of courage by a profligate, and its accidental want in a man who is religious or orderly; but it is wrong to draw general conclusions from those accidental facts. We all know that the degrees of courage vary in different individuals. What a multitude of its gradations exist, from its exhibition in him who, with unmoved nerve and unrelaxed muscles, leads his division to the breach which vomits destruction, and bristles with bayonets, to the pale, trembling coward whose soul shudders, and whose knees tremble, at the bare anticipation of possible danger? And how various are its characteristics, from the manifestation in the calm martyr who, with wealth, titles, and worldly honours at one side, and captivity, chains, destitution, death, and ignominy upon the other, stands unmoved in his firmly modest declaration that he cannot deny the truth of what he knows to be a fact, to its glitter in him who cheers his comrades whilst he volunteers upon the forlorn hope? The neglect of marking those several kinds and degrees, and their several combinations in different individuals, has given rise to the mistake, and led some officers to assert that a respect for the principles of religion, and the regulations of civil society tended to destroy that bold and determined character so necessary for the army. This is, indeed, a serious mistake. It is well known that some of the bravest officers have held those principles and regulations in the highest respect, whilst they openly condemned the practice of duels. I speak of a fact not merely in some degree within my own knowledge, but one which has a host of testimony for its support, that some of the most religious and regularly conducted men who had recourse to the ministry, and the sacraments, were soldiers who had the esteem and affection of their officers, not only for the regularity of their conduct, but for their steady and continued heroism, and protracted trials and desperate attempts. It is also unquestionably true that men of desperate bravery who had been, as it were, educated in violations of the law, contempt of religion, and trials of their courage, were found most useful against the enemy, but like Indian allies, when not thus employed, it required all the vigilance, agility, and power of discipline and law to keep the untamed desperadoes from the indulgence of their natural ferocity upon their peaceable fellow-citizens. Had those men been nurtured under the restraints of civil and religious institutions, they would have lost none of their natural prowess, and it would have been more easily turned to good account. I make the assertion from having been satisfied that some of these nuisances of an army who had been brought under such restraints, preserved all their good qualities, and more frequently exhibited them refined and improved by what I must call their civilization.

I would then say that not only is the combat for the exhibition of prowess, irreligious and unreasonable, but so far from tending to the perfection of courage, or the fitting a man for the defence of his country, it adds nothing to the pre-existing degrees of that good quality, but by teaching contempt for the laws of God and of society, and encouraging the indulgence of a bad passion and of self-will, it disqualifies its subject for submitting to that severe discipline and moral restraint which is the best preservative of an efficient army. When the master of poetry wrote,

Honoratum si forte reponis Achillem
Impiger, iracundus, inexorabilis, acer
Jura neget sibi nata, nihil non arroget armis,

he did not intend to give us the picture of a good and useful soldier, but of one who yielding to his gust of passion, would disobey his commander, desert his colours, and because of his private wrongs pray for the success of the enemy and the ruin of the army in which he served, and who is again brought to the field, not by a sense of public duty, but roused by the workings of private friendship to seek unmeasured revenge. Such exactly is the soldier whom the principles of duelling would produce. Judge you, how long an army of such men would preserve our republics.

We may be told, surely, that an ignominious life is what neither reason nor religion would compel one to lead. If, during the whole period of a man's subsequent existence, he is, for the omission of an act, to be

A fixed figure, for the hand of scorn
To point his slow and moving finger at,

it cannot be immoral to make one effort for relief from so cruel a state of degraded endurance. Does the end then justify the means? Are we at liberty to relieve ourselves from an unpleasant predicament without considering the propriety of that mode by which we may be extricated? Proclaim the maxim to the highwayman who seeks to relieve his poverty by plunder. To him it will be gratifying to learn that this principle is adopted by men of honour and of high standing. Whisper it to the innocent victim of another's perjury. He has languished in his dungeon, dreading conviction for an infamous crime, which he never contemplated; but now he learns that since we are not to consider the dishonesty of the means, but the desirableness of the end, the dagger of some friend can remove the lying accuser, and release him to freedom and to fame. You are startled at the proposal, and well you may; for never was a more atrocious and destructive principle insinuated, than that the end justifies the means. Neither reason nor religion would require of you to lead an ignominious life; although both enjoin that you shall not use improper means to avoid that ignominy of which you are so apprehensive. But what is this ignominy that you dread? Should you not dread the commission of crime, more than any imputation? The one is always a real and paramount evil, the other is often only imaginary and transient. He who would commit a crime in order to avoid the mockery or the condemnation of the multitude, is a weak and an unprincipled man. You cannot do evil that good many arise therefrom; such is the great principle of sound morality and of true honour. Is he who enters into this combat, in compliance with prejudices, or the partialities of the public, or to conform to a fashion whose principle he himself condemns, an honourable man? That you are not to do evil is an absolute principle both of reason and of revelation; hence we should, in considering the absolute good or evil of the means, throw the end out of our view. I shall now merely observe that the combatant who is roused by such a motive is a true coward, who, in the conflict between the fear of ridicule and the fear of crime, yields to the former.

It is said that no species of moral courage exceeds that of a man who follows the dictates of his judgment or conscience, amidst the taunts and reproaches of the world. By this sort of courage, the ancients believed their far-famed Hercules was more distinguished than by his labours or victories. Certainly our divine Redeemer taught admirable lessons upon this subject; the principles of his Gospel are the foundation of the most heroic fortitude, the purest honour, and the most unbending courage; in his discourses, we find lessons which exceed the perfection of the most sublime philosopher as much as heaven exceeds the earth; but since, by some extraordinary fatality, whilst it is avowed that the practice of duelling is clearly condemned by the Christian law, persons who profess to be observers of that law, attempt to vindicate the practice, and yet declaim against the application of the Gospel maxims in examining the subject. I have determined to be very sparing of any aid from that source; especially as, even without such aid, I trust my object is attainable. Upon what ground can he who engages in a duel, through the fear of ignominy, lay claim to courage? His act is, as we have seen, and shall still more fully see, plainly immoral, and he offends God, because he fears the censure of men; they who possess the high moral virtue of fortitude will endure the taunts and reproaches of the world, and submit willingly to torture of body and inquietude of mind, rather than act against the divine law, the law of conscience, or the just regulations of society; this is what I consider to be the true test of honour. Thus to avoid ignominy, is not a motive which would justify the performance of an unlawful action; and no truly courageous man has ever yet fought from such a motive. Ignominy, as regards this practice, is a phantom to terrify the timid, to govern the weak, and to force cowards to assume the semblance of a virtue which they have not. Hence, it has frequently and justly been observed, that they who entered the field of single combat, to preserve their names from the post, were very inefficient comrades when armies rushed to the charge. Perhaps the following anecdote, which is given from very highly respectable authority, would not lead far towards an opposite conclusion.

At a period when duelling was not as much discountenanced as it ought to have been in the French army, a gentleman of very strict moral habits held a commission in a regiment, and having refused to accept an offered challenge, could not make either explanation or apology, without being guilty of the exposure of another, or of a falsehood, which he abhorred equally as he did the duel. His peculiar situation did not permit his immediate compliance with several suggestions of retirement, and he had to endure the mortification of remarks and coldness, even at the common table, from his fellow-officers; he was even designated in their circle as "the coward." On a particular occasion, he was observed to remain long after the period at which he had latterly been accustomed to retire, and his feelings has been frequently and deeply wounded by the major, who had indeed seldom respected them; this officer, upon withdrawing, was quickly followed by him who had been the object of his reproach; and the company which they had left was soon summoned to an unexpected scene. At a short distance from the house, they found the major inquiring, with anxious gratitude, to whom he owed his life, which had been assailed in the dark, by three ruffians, and heard him receive the calm but emphatic answer—"to the coward." One of the assailants lay a corpse, one seriously wounded, and the other was a disarmed prisoner in the coward's grasp. They had rushed upon a man unable to protect himself, and had been overcome by a man who had too much courage to be a duellist. To an almost involuntary expression of surprise, the only reply was, "Major! the God whom we profess to serve has ordered me to return good for evil; my life and my exertions are the property of my king and the French nation. I know when I ought to be prepared to lay down or to expose that life, as well as when I ought to preserve it; and I trust I shall be always ready to do my duty, and not to be drawn from its performance, by the unmeaning taunts of persons who have no opinion of their own, but are led by the caprice of others.'' To a request of the officer's that he should forget what had occurred, his reply was, that he had never borne any ill-will to those who had ill-treated him; and that during the period of his stay there was no probability of any diminution of friendship, as he was preparing to join another regiment, into which he had obtained an exchange, and the officers of which held, he believed, principles congenial to his own.

This might bear the semblance of what is made in romance, but let it be remembered that these books are given as an imitation of real life, and the testimony from which this has been received was unexceptionable. Probably I shall not go too far in making the assertion, that instances of such magnanimity, fortitude, and heroism are more frequent than we are disposed to believe; human nature, thank God! is not so universally depraved as to debase us all, and there are to be found this day, probably, brave generals who could wipe the vile phlegm from their brow, and tell the brainless simpleton that caused it, as did a valiant man who led armies to victory, ''Young man, you should suffer for your misconduct, if I could as easily wipe your blood from my conscience, as I can your spittle from this forehead.'' Did his king or his army respect his head the less for that defilement? Does not his name stand higher in your estimation than if he had been the victor in a hundred duels? But you will answer me, that his character was his protection. Yes, my friends, it was, and so will it be the protection of every man who prefers the discharge of his duty to the indulgence of his passion, and who fears God, but who has no other fear. Such a man need not engage in a combat to avoid disgrace; the cloud of erroneous opinion may indeed obscure his disc, but it will be transient, and the restoration of his radiance will be more welcome.

The duel for the protection of honour might be considered that to which I ought principally if not exclusively [to] have paid attention, since most of our modern combats are, or affect to be, of this description: but I have preferred leaving it to the last, because an opportunity has been afforded of considering in the previous examination, especially [of] the trial by combat to avoid disgrace, many principles which will bear with equal force upon this case. The grand distinction between this and the others is, that this appears to have less superstition and more of what the world calls spirit. I freely concede that the plea in its favour is more specious, and the delusion which surrounds it is stronger. I have, therefore, reserved it for the purpose of being more fully met by the application of the general principles upon which all duels are condemned. For the reprobation of each kind, special names were adduced, which in each case bore upon the peculiar demerits of the particular species, nor is the reprobation of this without strong and powerful special arguments, the outline of which only, I shall mark; and for the cause before assigned they must lose much of their strength in my prudent mode of using them, since this duel is peculiarly condemned by the Gospel, from the aid of which, on the present occasion, I have by advice, and upon consideration, almost debarred myself: but before I enter upon those special grounds, let us consider the general topic upon which every species of duelling is found to be immoral and unlawful.

Man being a creature is amenable to his Creator; and it is immoral in him to violate the law of that great Self-Existent to whom he owes the homage of all his faculties, and the most perfect obedience. I shall assume, as granted, that the Almighty has made known to man his canon against self-destruction. I assume, also, that an isolated human being, however unconnected he might be with his fellows, has not, morally speaking, from the Lord of life and death, the power of putting a period to his own existence; but must await the summons of his judge, either by the process of his general law, or by some special message. I assume another principle as equally clear, that no individual has a natural right to take away the life of his fellow-man. And here a question arises, the examination of which becomes extremely important, but into the discussion of which I shall not now enter at any length. Whence is derived the right which states possess to punish malefactors by death? Whence the right to slay in war, and whence the right of individuals to slay an unjust aggressor? I answer: from Him who alone has the power to make the grant; from the Creator. Man not being, therefore, master of his own life, could not bestow what was not under his dominion, he could not give to society, nor to its government, nor to an individual, a title which did not exist in himself. Where distinct history and plain reason concur in exhibiting facts to us, it would be palpable folly on our part to resort to speculation and conjecture, to seek for the knowledge taught to us by this better mode. It is a fact that God has left to society the power or the right of regulating its various forms of civil government accommodated to its various circumstances; but upon every regular government thus created or accepted by the people, he bestows the powers necessary for the well-being of society, and amongst others that of punishing malefactors even capitally, that of repelling enemies even by the infliction of death, and of carrying war for just cause into their territories: also, in cases of extreme necessity, where no other mode of preserving his own safety is left to an individual, God and the government bestow upon him the right of guarding his own life by taking that of an unjust aggressor, but it is bestowed only in that extreme case, and under the double responsibility of him who uses it, to the tribunal of his country and the tribunal of his God. The evidence in support of these facts is plain and ample; but it is one of our misfortunes that we too often desert the solid ground of fact to amuse ourselves in a speculation which we miscall philosophy.

Governments thus vested with power by God and by the people, by the Creator and by the creature, have regulated the great principles of social order by the light of reason, perhaps aided by the revelation of Him from whom reason emanates; and one of their first principles is, that the unsettled differences of individuals shall be adjusted, not by the passions of the disputants or their friends, but by the tribunals of the nation. Were the power of inflicting death for offences taken from the impartial tribunals and vested in the interested individuals, what a scene of desolation would this world of ours present? How would injury excite revenge, and revenge produce retaliation? The sweet charities of life would be driven from our solace, and ruffian violence would stalk forth crushing as he proceeded in his horrid triumph. Where should we find the abode of virtue, the asylum of innocence, the safeguard of youth, or the protection of age? Is the duellist to be their bulwark? Or shall the unblushing transgressor of the first principle of social order presume to offer his offensive and unholy aid to sustain the sanctions of that law whose very sanctity he has disregarded? He has hurled down the judge, profaned the bench, insulted the legislature, usurped the high prerogative of Heaven, and stood in open conflict with the Eternal; and this unprincipled man, with honour on his lips and transgression in his acts, dares to say that in the indulgence of the malignant spirit of his revenge is to be found the salvation of good order!! No! If we were to reduce this principle to practice, every man would stand armed against his brother, and in one century the generation of Adam would be extinguished by the fall of the last murderer upon the decaying limbs of his last victim, whilst the good angels would look down with horror and pity upon that spot over which demons exulted. The providence of Heaven to prevent this evil, has [decreed] that in the wildest horde which roves through our forests there should exist some semblance of a tribunal by which human life is saved from the malignity of human passion.

Man, then, has not power over his own life: society does not derive from individuals its power of taking away life: although no injury should result to others from the death of an isolated man; still he will be himself a criminal if he procures it: nor has he a right to concede to another what is not permitted to himself, much less is he justified in depriving another human being of life; neither can he plead that he did it with the consent of him whom he slew; such consent is a mockery; it is a grant of what could not be given; it is the assumption of what could not be taken; it is an immoral, an irreligious usurpation of the prerogative of the Deity, who is the sole arbiter of life and death. What then shall we say of those who add to this crime the horrors of multiplied injustice and the laceration of feelings; who inflict protracted and unutterable agony upon an innocent and impoverished family? Unfortunate delinquent! do you not see by how many links your victim was bound to a multitude of others? Does his vain and idle resignation of his title to life absolve you from the enormous claims which society has upon you for his services, his family for that support of which you have robbed them, without your own enrichment: his tottering parents for their consolation, perhaps for the supply of their wants, and the helpless and indigent for that bread by which he sustained them? Who will give professions to his sons, who will cherish and protect his daughters? Was it honourable to plot in secret, and to perpetrate by stealth the foul deed which has torn with so rude a shock the affections of the wife of his bosom, and children of his heart? Go stand over that body; call back that soul which you have driven from its tenement; take up that hand which your pride refused to touch, not one hour ago. You have in your pride and wrath usurped one prerogative of God. You have inflicted death. At least, in mercy, attempt the exercise of another; breathe into those distended nostrils, let your brother be once more a living soul. Merciful father, how powerless are we for good, but how mighty for evil. Wretched man! he does not answer, he cannot rise. All your efforts to make him breathe are vain: his soul is already in the presence of your common Creator: like the wretched Cain will you answer to the inquiring voice, ''Am I my brother's keeper?'' Why do you turn away from the contemplation of your own honourable work. Yes, go as far as you will, still the admonition will ring in your ears, it was by your hand he fell; the horrid instrument of death is still in that hand, and the stain of blood upon your soul. Fly, if you will, go to that house which you have filled with desolation. It is the shriek of his widow, they are the cries of his orphans, there are the broken sobs of his parent, and amidst the wailing of his family you distinctly hear the voice of imprecation on your own guilty head. Will your honourable feeling be content with this? Have you now had abundant and gentlemanly satisfaction? Or have you, too, received your death-wound, and what must be the agony which you endure at beholding now forlorn, destitute, and overwhelmed her to whom you swore protection, fidelity, love; who is to watch over those lovely babes from whom you turn your aching eye. O! what must be the feeling when a father cannot look with complacence upon his child? You love them;—indeed you do, and all the affection of a parent rushes in accelerating fever through your frame and sustains life a little longer; but it throbs at your sinking heart, and bewilders your tortured soul; the agonies of one world, and the horrors of another surround your bed of death, whilst the unsatisfied ghost of your opponent hovers above, shrieking the dismal summons to the bar of an insulted God. My friends, I paint no imaginary scene; but I shall not detain you in the chamber of horrors; let us depart from it to inquire into the nature of that honour, the mistakes concerning which produce such lamentable effects.

Honour is the acquisition and preservation of the dignity of our nature; that dignity consists in its perfection—that perfection is found in observing the laws of our Creator; the laws of the Creator are the dictates of reason and of religion: that is, the observance of what he teaches us by the natural light of our own minds, and by the special revelation of his will manifestly given. They both concur in teaching us, that individuals have not the dominion of their own lives, otherwise no suicide would be a criminal; they concur in teaching us that we ought to be amenable to the laws of the society of which we are members, otherwise morality and honour would be consistent with the violation of law and the disturbance of the social system; they teach us that society cannot continue to exist, where the public tribunals are despised or undervalued, and the redress of injuries withdrawn from the calm regulation of public justice, for the purpose of being committed to the caprice of private passion, and the execution of individual ill-will; therefore, the man of honour abides by the law of God, reveres the statutes of his country, and is respectful and amenable to its authorities. Such my friends, is what the reflecting portion of mankind has always thought upon the subject of honour. This was the honour of the Greek—this was the honour of the Roman—this the honour of the Jew—this the honour of the Gentile—this, too, was the honour of the Christian, until the superstition and barbarity of northern devastators darkened his glory and degraded his character.

Is not the pride of the American the predominance of the law? Is not law itself the emanation of the public will, and is not submission to the public will the first principle of genuine republicanism? Are our governments so weak or so corrupt, as to be unable to protect us, so that we must be thrown upon our individual and private resources, instead of looking to the power of the social compact, and the guardianship of the social head? Shall we proclaim to the world, that we in South Carolina are brought back to that state of dereliction as that our public tribunals, the institutions of the country, the government itself cannot protect us from insult, and that we are thus reduced to the necessity of trusting to ourselves? Let not such a libel be handed over to the defaming press of Europe by an ungrateful progeny: let it not be said that none are safe from insult in republics, except they have have been well trained to the use of the pistol, or the rifle, or the dexterity of gouging? Are those the emblems of honour? But why place the ruffian who plucks out your eye upon the same level with the gentleman who uses a pistol? I acknowledge my error: I ought not; because the one deprives you of life, and perhaps of heaven, whilst the other only leaves you sightless: still, though the injury is greater, the barbarity is not equal; there is more refinement in one than in the other, but there is also more criminality: there is more apparent delicacy in the mode of violating the law, but the substantial violation is more enormous; the criminal, in the one case, has fashionable fellow culprits —in the other, he has the more recent impulse of strong passion. It is not for us to strike the ratio of their culpability; their Judge and ours —he who has forbidden murder, and also declared that whosoever would call his brother "thou fool," should be guilty of hell fire, will apportion their destiny: my present inquiry regards only the honour of the transaction, and I can measure out to the duellist merely as much of that excellent quality as is consistent with the violation of his duty as a rational being, as a religious being, as a member of society, and as the citizen of a state whose laws describe the offence as a felony. Patriotism, social order, religion, and reason, then, forbid me to designate as honourable this bad practice, which criminal fashion has too frequently promoted and encouraged. Being therefore evil in its own nature, it cannot be a proper mode for the protection of honour.

My friends, in what does this protection of honour consist? In affording to its assailant the opportunity of destroying your life, certainly at the risk of his own. What would you think of the wisdom and equity of that judge who should sentence a peaceable citizen that had been assaulted, to suffer the same punishment as his convicted assailant? If you challenge the aggressor to fight, do you not inflict upon your innocent and injured self, the same punishment as upon the offender? Admirable wisdom! But why do I seek for any semblance of reason, in what its own advocates avow to be defenceless, upon the principles of reason? They only attempt its palliation upon the plea of expediency. They tell us that the dread of the pistol preserves the decorum of society. Are we so fallen, or debased as this? A vile fear is then the motive of gentlemanly conduct! Hear this, Carolinians! I will not undertake an elaborate defence; adopted into your family, I see your faults, and I know your virtues: my own conscience and your candour will acquit me of flattery, when I pronounce the charge which this excuse would insinuate to be groundless. Your politeness has not been produced by pistol-discipline; nor would you speedily degenerate from what has been the characteristic of your fathers, were you bound to avoid this bad practice, by if possible stronger ties than those which the state, sound reason, and pure religion have imposed upon you. Shall it be again repeated that the good order, the dignity of our Southern society, is to be preserved in any measure by the pistol? No. If we pay attention to occurrences, we must perceive that too often the intruder upon the polite circle is he who has made himself most formidable as a duellist, and that he whose deportment is most correct, is he who proclaims that he will not enter such a combat. I need not inform a Charleston auditory that natural good qualities, improved by education and by opportunity, and not the terrors of ammunition, fashion the conduct of a gentleman; and that respectable society is fully able, without violation of the laws of God or of the state, or outraging the principles of reason, to banish from its circle, and frown down to his proper place, the individual who would violate its decorum.

Again, it is said, that there are injuries for which the laws neither do nor can provide redress, and to avenge which is the only mode that has been ever known or devised. I admit that there are injuries for which no compensation can be made to the sufferer, and for which the weakness of nature and the violence of passion prompt us to seek the most desperate revenge; but, waiving every other answer, I ask, is it reasonable or religious for the injured man to expose himself to destruction? I am told that, in such a case, I should speak of neither reason nor religion: that the feelings of honour only must be attended to. When the two great lights of our nature have been cast away, and a desperate mortal surrenders himself to the guidance of a blind spirit of revenge, which he miscalls honour, it is as useless to urge argument, as it would be to discuss the principles of his derangement with a maniac; as hopeless to rely upon entirely, as it would be to soothe the famished tiger from his bleeding feast. There is, indeed, one mighty Being, who alone could, in such a moment, effect a miraculous change, and by his power subdue the rage of passion to that resignation which brings peace from Heaven, and demands the homage of respectful sympathy from earth; but, though it be not in man's power to change the heart of man, still power is frequently given to him to arrest the progress of his brother to destruction. Thus, at least, the first fury of his passion will subside; reflection, remonstrance, entreaty, and explanation will proceed, and God would perhaps crown the work by diffusing his light around, and speaking powerfully to the soul; he at whose word the winds are still, the sea is calm and the perilled mariner is safe, might assuage the tempest of the mind, allay the madness of desperation, and save two fathers to their families, two citizens to the state, and two souls from perdition. Such, gentlemen of the Anti-Duelling Association, is one of the principal objects of our society, to volunteer our services in aid of the law of God and of our country; to restrain not by any arbitrary assumption of authority, but by the arm of the law, the unfortunate victim of a delusive passion, whilst he labours under its influence.

But this restraint, it is said, will lead to assassination; and who does not shudder at the idea of such a result?—Is not duelling, however condemnable in itself, preferable to assassination? For one, though I were to stand alone in making the assertion, I deliberately say, No. They are both evils; if we are driven to a preference, the lesser should be accepted; generally speaking, the assassin is a greater criminal than the duellist, but duelling is a greater evil to society. That which is less destructive, is less evil; that which excites more detestation will be more seldom engaged in, and more speedily suppressed; it will therefore produce less mischief. Such is assassination. The assassin is not received into society;—he who has slain his adversary in a duel too frequently is. The more delicate sex generally shrink from the former: shall I charge them with abetting the crime by encouraging, or at least not disapproving of the conduct of the latter? I shall not sit in judgment upon them; let them answer for themselves. How many persons generally perish by the hand of the assassin throughout the world, in the lapse of a century! Very probably a greater number has fallen in duels in France alone in less than twenty years, during the reign of Henry IV. Not only would the loss of life be incalculably less, but the moral sentiment of detesting murder would be better preserved. There is nothing more destructive to public virtue than to strip vice of its deformity. Since we have entered upon the distinguishing comparison, we may conclude that the saving of human life would be great, the horror of slaughter would be stronger, the punishment of culprits more certain and effectual, and the correct moral principles of society would be better preserved. It is upon those grounds that I stated my opinion that, in a public point of view, duelling is not preferable to assassination. There is besides another very material difference, that in the one case there are at least four guilty persons, both the principals and seconds, whilst the other crime is generally perpetrated by an individual. There is little danger of having the great principles of morality sapped by the crime and punishment of such a culprit as Beauchamp: but if the same bad passion which was condemned in his act of assassination had procured its vent with the same result to his miserable victim in a duel, instead of expiating the murder upon a gallows, the wretched Beauchamp would have been thoughtlessly received into several societies as a meritorious man of undoubted valour.

Gentlemen of the Anti-Duelling Association:—It has been said that our society has done mischief, since no period has been more marked in this city for quarrels than that year which has witnessed our union; of course it is assumed that since they have occurred at this time they must have been produced by the formation of our body. I am not prepared to admit the fact; and even if admitted, the semblance of its reasoning is but a common sophism, for co-existence does not necessarily involve connection. But suppose them to have been so caused, it is by one of those temporary inconveniences which is always looked upon for any change. You can say better than I can whether the charge itself is true; my impression is against its correctness. The year just elapsed has presented in this city a novel feature, to the examination of which, and of everything connected therewith, unusual attention was paid; and occurrences which at other times would have been unnoticed or disregarded, became not only matters of observation, but of remark and of some ephemeral importance: the very character of the transaction has done much to promote our object. But that novelty has now passed away; and surely, in our mixed state of good and evil, we ought not, because of a few inconveniences, [to] desist from making every exertion to attain the paramount good of establishing a general conviction that true honour is incompatible with the indulgence of passion, the injury of public morals not subversive of the fundamental principles of society, nor opposed to the laws of the state, to the pervading maxims of the good and the wise of every civilized nation in every age of the world, and to the eternal will of the most high God. Let us then continue our efforts to subdue by the arm of the law, which is and which ought to be every American's beloved protector, the temporary madness to which, owing to the imperfection of our nature and the violence of passion, the best amongst us might sometimes be liable; and to declare to our fellow-citizens that we look upon true honour to be the accurate fulfilment of the laws of God and of the state, and that its highest grade is to be found in him who sacrifices his passion upon the altar of his duty. Thus shall we, at least, save our consciences from reproach, and our names from inconsistency. Let us be moderate, but firm; and as we claim over our fellow-citizens no precedence in virtue, in understanding, or in power, we shall not pretend to any exemption from the common frailties of our nature, to any right of dictation, or to any colour of office, whilst we use that power which they and we possess in common, to proclaim our sentiments freely, and to co-operate in the execution of that code which but expresses the will of that state to which we owe allegiance, and the behests of that God to whom we owe perfect homage.

On former occasions, the presence of ladies at the tournament excited all the ardour of those who sought distinction in the lists; notwithstanding the edicts, the censures and the denunciations of religion and the law, the radiance of beauty flung its halo around the field. If the troubadour sought to inspirit the youthful warrior, the smile of some damsel was the reward which he promised as the rich requital of his bold achievement. Thus too often has the influence of the more virtuous sex been turned to hurtful or to unprofitable account. May we not hope for powerful aid from the daughters of Carolina in the cause of virtue and of honour? In the day of trial, then, mothers were found faithful to their country and its right; they encouraged their husbands, their brothers, and their sons to exhibit their prowess, not in disgraceful domestic feuds, but in deeds of valour for the defence of their homes and the vindication of their freedom; they were proud to see them marshalled under the command of Washington, who was too intrepid to accept a challenge. Did they fall in the field of true honour, those women gave tears to nature, and affection to the memory of those whose blood became the cement of that Union in which was found safety to their friends and glory to their nation. Daughters of such mothers! are our arguments founded upon true principles and glaring facts? Are you satisfied that the practice of duelling is one of the worst remnants of pagan barbarity? Do you believe it to be unnecessary for preserving the refinement of our southern society? Then be you our leaders in the sacred effort to identify law and honour, reason and the deportment of the gentleman, and to establish a wide distinction between the assertion of dignity and the indulgence of passion.

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ERRATA

[*including some corrections of errors in original edition*]

VOL. I.

Page 315, line 27, after ‘‘intention’’ insert ‘‘as our doctrine is that virtual intention.’’

Page 359, at end of notes 36, 37, and 38, omit ‘‘I. A. R.,’’ these three notes being by the editor of *A Protestant Catechism.*

Page 385, line 8, read ‘‘unnecessary’’ for ‘‘necessary.’’

Page 392, line 1, after ‘‘course’’ insert ‘‘as a consistent reasoner, should admit the result. I shall now give you.’’

Page 401, line 5, read ‘‘sectaries’’ for ‘‘secretaries.’’

Page 418, line 6, read ‘‘verse’’ for ‘‘volume.’’

Page 437, line 20 from bottom, read ‘‘inaccuracy’’ for ‘‘accuracy.’’

VOL. II.

Page 255, line 25, read ‘‘convents’’ for ‘‘converts.’’

Page 284, note 5 is by Bishop Reynolds, former editor.

Page 316, line 31, read ‘‘hell’’ for ‘‘health.’’

Page 350, line 8, read ‘‘excepting’’ for expecting,’’ and line 29, ‘‘haireo’’ for ‘‘aiglo.’’

Page 412, note, line 12, read ‘‘nature’’ for ‘‘mating.’’

Page 432, line 29, read ‘‘illiberal’’ for ‘‘liberal.’’

Page 447, line 8 from bottom, delete ‘‘code.’’

Page 450, line 34, read ‘‘intolerant’’ for ‘‘tolerant.’’

Page 462, line 31, read ‘‘Haireticos’’ for ‘‘Algerixos.’’

Page 498, line 6, omit ‘‘not.’’

Page 552, omitting line 16, in line 15, after ‘‘on’’ insert ‘‘account of the few clergymen who are able to read it, they are often.’’

VOL. III.

Page 56, line 26, read ‘‘now’’ for ‘‘new.’’

Page 58, line 22, read ‘‘XIII’’ for ‘‘XII.’’

Page 99, last paragraph is translation of note referred to in preceding paragraph.

Page 129, line 12, after ‘‘treaty’’ insert ‘‘and that Catholics ought not to observe an oath sworn to Protestants; but that Catholics and Protestants made a treaty.’’

Page 150, note 66, by Bishop Reynolds, as also page 336, note 8.

Page 498, line 30, read ‘‘IX’’ for ‘‘XI.’’

VOL. IV.

Pages 9 to 27, quotations from Mosheim’s *Ecclesiastical History* and Bousset’s *Variations of Protestant Churches,* omitted.

Page 119, line 4, reference is to first edition, pp. 207-212 being omitted in this edition.

Page 136, line 15, read ‘‘Nouveau Dictionaire Historique’’ for ‘‘Nouvetaoin Dictionary History.’’

Page 160, note 38, by Bishop Reynolds.

Page 360, line 4, read ‘‘IV’’ for ‘‘II.’’

Page 438, quotation should read as follows:

> Θερσίτης ‛δ’ ἔτι μοῦνος ἀμετροεπὴς ἐκολώα,
> ὃς ῥ’ ἔπεα φρεσὶν ᾗσιν ἄκοσμά τε πολλά τε ᾔδη,
> μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν
> ἀλλ’ ὅ τι οἱ εἴσαιτο γελοίιον ’Αργείοισιν

VOL. V.

Page 32, line 33, after ‘‘care’’ insert ‘‘of your children, with the horrible crime.’’

Page 45, line 8, after ‘‘who’’ insert ‘‘cannot.’’

Page 113, last line, after ‘‘waters’’ insert ‘‘and.’’

Page 169, line 10, read ‘‘Aquamorta’’ for ‘‘Aquimarta.’’

Page 356, line 14, after ‘‘epistle’’ insert ‘‘but at a very early period it became.’’

Page 441, line 7, read ‘‘Baini’’ for ‘‘Bai.’’

Page 484, line 4, read ‘‘as Elias’’ for ‘‘to Elias.’’

OUR LATE EDITOR

The Reverend J. T. McDermott, D. D., was born in Baltimore, Md., where he received his common education in the parochial school of the Immaculate Conception parish. Later he attended the Loyola College of the same city, from where he went to St. Vincent's Seminary at Germantown, near Philadelphia, to study philosophy and theology. There he joined the Congregation of the Vincentian Fathers or Lazarists. Ordained priest by Archbishop Ryan on May 29, 1887, in the Philadelphia Cathedral, he went to Rome to continue his studies and to receive the degree of Doctor of Divinity. Returned to America, he spent the whole life of his priesthood, with the exception of the last few years, in teaching philosophy and theology in the seminaries at Niagara, N. Y., Cape Girardeau, Mo., and St. Louis, Mo. Although compelled by failing health to leave the professor's chair, he still continued his literary activity by contributing scholarly articles to the magazines. The two last years he spent as chaplain at St. Mary's Hospital, Milwaukee, Wis., where, in winter 1906, he accepted the editorship for the present edition of Bp. England's Works, an undertaking to which he devoted all the time and energy that he could spare. He had barely finished writing the preface, while the volumes were already being rushed through the printing presses, when death by uremia unexpectedly called Dr. McDermott, one of the brightest and profoundest scholars among the American Catholic clergy, to his eternal reward, Sept. 19, 1907.

S. G. M.

Milwaukee, Wis.,
March 22, 1908.

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